THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME IV. NEW YORK, THURSDAY, JANUARY 1, 1852. NUMBER 161.

THE INDEPENDENT.

CONDUCTED BY PASTORS OF CONGREGATIONAL CHURCHES.

OFFICE 24 BEEKMAN-STREET, BETWEEN WILLIAM AND NASSAU.

TERMS—$2 per annum to those who order the paper sent by *mail*, and $2 50 to those who receive the paper by *carriers* or *post-riders* at their door free of charge.

Clergymen who send five names with $10 will be entitled to a sixth copy gratis.

Payment in *all cases* will be required in *advance*.

☞ ADVERTISEMENTS.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

The BOSTON OFFICE of *The Independent* is at the Literary agency of G. W. LIGHT, No. 8 Cornhill.

EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, and JOSEPH P. THOMPSON. The immediate Editorial supervision is committed to Mr. Thompson.

The Editors will be aided, also, in their consultations by the Rev. R. S. STORRS, Jun.; who will continue to contribute to the literary and other departments of the paper, over his own signature, (S.)

The Assistant Editor is Rev. JOSHUA LEAVITT.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (✻) are enlisted as stated contributors.

THE HIGHER LAW.

A SERMON, PREACHED ON THANKSGIVING DAY, NOVEMBER 27, 1851.

BY LEONARD BACON,

Pastor of the First Church in New Haven.

PSALM LXXII.—God standeth in the congregation of the mighty: he judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked. They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. I have said, Ye are gods: and all of you are children of the most High: But ye shall die like men, and fall like one of the princes. Arise, O God, judge the earth: for thou shalt inherit all nations.

Perhaps nothing in the catalogue of the distinctive blessings conferred on us as a people, is adverted to more frequently, or with more of a natural and reasonable exultation, than the fact that we are under a strictly constitutional government. To this fact I would call your attention for a moment, before I proceed to the exposition of the text and to that particular application of it which I propose to make on the present occasion.

The old ideas of government—the only ideas with which the writers of the Bible were familiar—are in one view exceedingly simple. According to these ideas, the magistrate, placed by the will of God at the head of the body politic, is to administer justice very much as his own discretion, and under no formal responsibility other than his responsibility to God. He is to do no wrong himself, and is to punish the wrong doing of his subordinates and subjects. The laws by which he governs are either the laws which God has given, and which are therefore irrepealable and immutable; or they proceed from his own will, and are simply the announcement of his own ideas of right, and the rules which he lays down for himself and his subjects in the administration of justice. In that theory, the distinction and distribution of the various powers of government among various coordinate functionaries, legislative, judicial and executive, is a refinement quite unknown. Briefly then, the government of a state by its chief magistrate, according to those ancient and simple views, is more like the government of a family by the father and natural head of the household, than like anything which we should recognize as a safe and well guarded government for a civil community. It is evident that in such a mode of government everything depends on the personal character of the chief ruler, his capacity and integrity; for checks and balances and popular responsibility, as methods of securing the public welfare, have not yet been thought of. Such a government is government at discretion—entirely arbitrary save as the will of the ruler may be guided by the principles of natural justice, or controlled by a revealed and acknowledged law of God.

A constitutional government, in the very earliest and rudest conception of it, is the opposite of this. It is a government in which law, distinguished from the discretion of the magistrate, is supreme. It is a government in which there is some arrangement for making laws that shall bind not the subject only as a private member of society, but the magistrate himself in the performance of his magistracy. It is a government in which the magistrate, dispensing justice between man and man or between the individual and the public, has no power but what the law expressly gives him; and in which, therefore, no magistrate can set up his own will or his own convictions of abstract right, to contravene or supersede the law, without being guilty of a crime against the commonwealth.

This is the nature of our government in each particular state, and in the great Union of our states. And it is this feature of our government which, above all others, makes our government so rich a blessing. All our judges sitting in the place of justice, and all our executive officers, are merely servants of the law. They are none of them rulers, distributing justice at their own discretion, or according to their own private sense of what justice ought to be; as for any justice above or beyond what the law measures out, they are powerless—as completely without authority as the humblest private citizen. The whole function of the judge is, to discover and declare what the law is in its application to each particular case that comes before him. The whole function of the executive officer is, to see that what the law requires is done. The judge, for example, and the sheriff, may firmly and religiously believe that the state has in no case any legitimate power over human life, and that the punishment of death inflicted even on a murderer, instead of being really an act of justice, is itself only another murder perpetrated under the name and forms of justice. They may believe, as you know many good men do earnestly believe, though most mistakenly, that such is the express teaching of the Christian religion. But while the law stands as it now stands, the judge in the discharge of his office can do nothing else than to declare what the law is, and to pronounce upon the convicted murderer its dreadful sentence; nor can the sheriff, acting in that capacity, do anything less than to carry that sentence into execution in the prescribed manner and at the appointed hour. Be it that the law is unjust; if their consciences forbid them to participate in the administration of it, they have only to lay down their offices, for in no way can they remedy that injustice. If they who are merely the servants of the state, and who are entrusted only with the business of administering the law, usurp a power which has not been committed to them—if they presume to set aside the law and to administer in the place of it some other and better law which they deduce from the principles of natural justice, or which they find expressly laid down in the Bible itself, they are guilty of a crime which is aggravated instead of being diminished by the dignity and responsibility of their official position.

Such limitation of the powers of the magistrate, judicial or executive, is essential even to the simplest and most rudimental form of constitutional government. The fact that our magistrates are thus limited—the fact that they are not rulers dispensing justice at their own discretion, but merely the servants of the state dispensing and applying the law as the state has ordained it, and for which the state is responsible—this fact is the very first thing to be thankful for when we acknowledge the goodness of God's providence towards us in permitting us to inherit from our fathers the blessings of a constitutional government, a government of law and not of arbitrary and discretionary power.

But this is not the only matter of thankfulness in regard to our government as a constitutional government. Not only is there in our government a division and distribution of powers, the judicial and executive being carefully separated from the legislative; but the legislative power itself, both in the states and in the Union, instead of being an absolute power, a power of making laws at discretion, is limited on every side by that supreme organic law which we call the Constitution. A constitution of government in our American sense of the word, is not a mere charter to define and secure the liberties which have been conceded to the people by a power above the people, a king or an aristocracy ruling by divine rights; it is, on the contrary, a supreme organic law proceeding from the people themselves for the purpose of defining and establishing the powers, which the people, as the prime depositories of political power under God, have vested in the various departments of their government. In each particular state, the legislative body has its power of making laws, not by authority by the constitution of that state. In other words, it has no power whatever save what the constitution gives it. So the Constitution of the Union takes away certain political powers not merely from the constituted state governments but from the states themselves; and for the sake of promoting the common welfare of all the states, it establishes a government of its own, and commits to a certain department of that government a power of legislation not absolute and discretionary, but carefully prescribed and bounded.

Such is one grand distinction of that method of government, which, in the providence of God, has come down to us—an inheritance beyond all price—from our ancestors. Our idea and experience of a constitutional government, as a matter for special thankfulness to the God of all the nations of the earth, is the idea and experience of a government with prescribed duties and limited power in every department.

The value which the people of these United States attach to the principle of constitutional government here established, is as reasonable as it is natural. Never in the history of the world has there been, under any form of civil polity, such security for individual rights and for public tranquillity and safety as is afforded by this arrangement and distribution of political powers, and this limitation of the power of government in every direction. And the special enthusiasm with which the people regard the Constitution of the Union—the unanimous and passionate zeal which they show for its perpetuity, is amply justified by the consideration of its origin and of the benefits which have resulted from it. The difficulties which attended the formation and adoption of it, and which were so wonderfully surmounted, the condition of peril and disorganization from which it was the means of delivering us, the internal contentions and civil wars from which it has guarded us, the position of respect among the nations which has been gained for us by the government which it established, and the universal prosperity under it, which has filled our land with riches and is making us in so many respects the admiration and envy of the world—are enough to excuse even that excessive and blinding loyalty of which our statesmen sometimes take advantage when, with the old cry that the Union is in danger, they make the people believe that the Union can be saved only by some new compromises to be appended to the Constitution. It is not at all strange that the people of these states regard the organic law of the Union with an almost superstitious veneration, as if it were a special and supernatural gift of God to them, as if there were more than human wisdom in its provisions, and as if nothing in it could be censured or criticized without a sort of impiety.

Yet out of this honest national sentiment of veneration for our great organic law, (a sentiment which I would by no means deprecate,) there has grown up insensibly a certain vague delusion, most demoralizing in its natural influence on our political affairs. The delusion to which I refer has long been working unobserved like a mystery of iniquity, or if observed and itdicated, the fact of its existence and its influence could not well be adequately impressed on public attention. But of late, what was once only an undefined impression, a dim delusion, working unnoticed, and spreading itself unnoticed coming distinctly to the consciousness even of those whom it controlled, has taken a definite form, has come forth into the light of day, has shaped itself into a dogma, has drawn to its support many a great and honored name, and has dared to claim the honors of exclusive truth and glory. It has been publicly professed and proclaimed, as if it were an article of faith: "*We know of no higher law as a rule for political action than the Constitution of the United States*;"* and the idea of a "higher law" to which all men owe a primary and indissoluble allegiance, and with which the enactments of Congress, however constitutional, may possibly be in conflict, has been scouted as if it were the grossest and most impious of all heresies.

I do not know whom among you I am likely to offend by venturing to gainsay this new profession of faith. Perhaps there are personal friends of mine, friends greatly respected and beloved, who are already pained by my alluding to the subject, and are sorry for my imprudence. Whoever they may be, if there are any such, I am far from believing that *they* mean all that the words mean which they may have incautiously adopted. Let them remember that I have to do not with the question as to what *their* meaning is, but only with the legitimate meaning of the new and perilous dogma to which they may have been led to give unwittingly the aid of their personal authority and influence. If they will make me an offender and count me as an enemy, because I stand up here to assert and vindicate the perpetual, universal, immutable obligation of God's law, and its supremacy over all human enactments and compacts, I am sorry for it, but I cannot help it.

Turn we now to the exposition of the text. The question is whether for us as citizens—whether for those who are called to act in the high places of legislation and of political administration—there is any "higher law as a rule for political action, than the Constitution of the United States." The question, you will observe, is not as to any particular conflict now existing, or alleged to exist, between the higher law and the inferior; but only whether there is any higher law with which the Constitution of the United States in any of its provisions, or with which any law made in conformity with that Constitution, may without absurdity be supposed to be in conflict.

Before we have open before us the living oracles of God—the Holy Scriptures, written by men to whom a Divine inspiration had given a higher and clearer intuition of Divine realities than can be attained by any merely political experience or sagacity. Our text to-day is a devout, instructive poem on this very topic of the relation between politics, or human government and magistracies, and the Supreme and holy government of God. Observe the grand, impressive introduction:

"God standeth in the congregation of the mighty; He judgeth among the gods."

Before the imagination of the Psalmist, all human sovereignties are assembled as in a congress of great potentates; there they sit on thrones of dominion, each like a god in his own sphere, each glorying in an independent and irresponsible sovereignty. But God himself is among them, the true, the eternal God; he is their sovereign and their judge. He speaks:

"How long will ye judge unjustly,
And accept the persons of the wicked?
Defend the poor and fatherless;
Do justice to the afflicted and needy;
Deliver the poor and needy,
And rid them out of the hand of the wicked."

Tell us, is not this God's voice to all who are entrusted with political power in whatever form of government? Tell us, is there not a "higher law" with which all human legislation must be compared, and to which all human legislators are amenable? Look at this poetical conception of the Psalmist—God standing in the congregation of the mighty, judging and chiding the sovereignties that count themselves as gods and say, Who is Lord over us—look, and tell us whether this conception does not figure to us just what all men know to be the truth?

And now as the poem proceeds, the Most High is represented as saying:

They know not, neither will they understand;
They walk on in darkness;
All the foundations of the earth are out of course."

These political powers, these human sovereignties, have renounced and excluded from their thoughts the knowledge of God who stands in their assembly, the blessed and only potentate, the final and eternal judge. They "know of no higher law" as a rule for their political action, than the laws which they establish for themselves, their own ordinances and constitutions. So they go on with their acts of policy and government, as if there were no great lights hung in the heavens above to rule and guide them. The eternal principles of truth and righteousness, those grand immutable distinctions of right and wrong upon which as a fixed foundation the whole fabric of human polity and legislation should be reared, are dislocated and subverted. "If the foundations be destroyed what shall the righteous do?"

And what is the sentence which God pronounces upon the powers and sovereignties that disregard and will not know his higher law?

"I have said, ye are gods,
And all of you children of the Most High;
But ye shall die like men,
And fall like one of the princes."

Their majesty, their power, their far-reaching systems of policy and dominion, their imperial riches and splendors, the magnificence of their undertakings, the glory of their achievements, the awfulness of the Divine trust which they hold as legislators and rulers, or as invested with the power of self-government—all that exalts them and makes them seem like gods, fades into nothing in the glance of his anger. He breathes upon them in his indignation, and they perish.

Terrible then to all godless powers and sovereignties—terrible to all the nations and dominions that regard no higher law than what they establish for themselves—is that prayer of the Church, the universal Church of the redeemed and holy, which breathes itself out, like the cry of the souls that are under the altar, to form the conclusion of this sublime poem! Hear that cry, deep, calm, patient, ceaseless, running in murmurs of supplication round the darkened and groaning earth, swelling and rolling in thunders through the heaven—the prayer of the waiting and struggling Church below, repeated and reverberated in the acclamations of the Church on high,—

"Arise, O God, judge the earth,
For thou shalt inherit all nations."

Yes, God will surely inherit all nations. He will overturn, and overturn, and overturn, till his own higher law—the eternal law of right and truth, shall be everywhere established and obeyed. Yes! and the kingdom and the nation, the queen-like city, the proud self-balanced state, the grand imperial confederation, that will not serve him, obedient to his supreme eternal law, shall utterly perish.

The progress of time, my hearers, has already relieved you of one apprehension which may have been painful to some of you. I cannot now enter upon the connection of the general question before us with any particular act of our national legislation. And perhaps it is well that on this occasion I am under the necessity of confining myself to the simple and abstract vindication of God's law—the fixed and immutable principles of morality—as "the higher law," higher than the Constitution of the United States, and binding, always binding, both the individual citizen and the legislator in the highest place of power, binding "as a rule for political action," binding with an obligation which cannot be dissolved by any considerations of personal or political expediency, binding with an obligation which cannot be broken without daring the justice of the Judge of all the earth.

What then is the conclusion of the whole matter? "Fear God and keep HIS commandments, for this is the whole duty of man." To keep God's commandments, to bring to pass His will, to be in willing conformity with those eternal principles of right in which God reveals His will to the universal conscience of mankind, is the completeness and consummation, the full-orbed dignity of human nature, whether in the individual unit or in the body politic. The rule of right and wrong, recognized by the human conscience and sanctioned and guarded by the righteousness of God, is the supreme principle of action for the individual man in all the relations that connect him with his fellow-men; and it is no less the supreme rule for states and nations. The Constitution of the United States is *not* the supreme standard or rule for the legislator or for the citizen. The constitutionality of a proposed act of legislation is not the only thing to be considered when the question is, shall it pass into a law. The policy of that act in respect to national wealth, or in respect to the demands of warring interests and factions, is not the only thing to be considered when its constitutionality is admitted. Far above all questions of constitutionality, far above all questions of private and party interest, or even of public expediency and policy, towers ever the great question of *righteousness*—the question of the conformity of each act of legislation with the law of God. The constitutionality of an act of legislation may be sufficient to give it force with the judicial and executive officers of the government, and to ensure its being carried into effect as law; but there is often another question to be weighed before the law can grasp the conscience of the citizen and constrain his active obedience;—the question not whether the law violates my rights, but whether it commands me to violate my duty—not whether it requires me to suffer wrong, but whether it requires me to do wrong—whether it bids me degrade my manhood by ceasing to fear God and keep his commandments.

With some hearers this may need to be illustrated. Let me say then that the question may arise in regard to a law, be the act which this law requires me to put forth constrained by the obedience which I owe to God? It may be that a law which violates no human constitution whatsoever, requires me to perpetrate some act against which my conscience revolts in the name of a higher authority. The demand of such a law may be that I shall bow with the semblance of homage at the altar of an idol; the demand may be that I shall take up arms and march, to spread slaughter among the homes of an innocent and unresisting people; the demand may be that I shall betray the hunted victims of religious persecution, or of a cruel and unrelenting civil oppression. Will a law like this take hold on any enlightened conscience? Will it constrain the active obedience of any man who does not deserve to be a slave? Take another supposition. It is doubtless within the constitutional powers of the government of the United States to enact a law for the extradition of fugitives from foreign despotisms,—a law, for example, that these Hungarian exiles now arriving on our shores shall be arrested and delivered in chains to the agents of Austrian cruelty, and that you and I and all of us shall give our active assistance in the execution of the law, though we know that the wretched men are delivered to a life of toil in the galleys, and the more wretched fate foreseen to the liability of being whipped under the orders of a Haynau, and even to the peril of a fouler dishonor. Such a law all judges would be compelled to recognize as valid in all its provisions. In the execution of such a law every civil and military officer of the government would be officially bound to cooperate. But would such a law take any hold upon your conscience? Would you lift your finger towards carrying it into effect? Would you on account of that law deny food, or shelter, or any duty of hospitality to the needy and hunted exile! No! No! The loud and stern refusal to obey would burst from myriads of indignant freemen, like the voice of many waters. God's ministers from a thousand pulpits would preach in his name, "Make thy shadow as the night in the midst of the noonday; hide the outcasts, betray not the wanderer; let mine outcasts dwell with thee; be thou a covert to them from the face of the spoiler." There would be no question, in such a case, touching the constitutionality of the law; but conscience would cry out against the iniquity of the law, its cruelty, its violation of that higher law which God's finger has written upon the living soul more durably than upon tables of stone. I do not say that Christian men would rise up in arms against the execution of such a law, or would rescue the victims of it, by violence, out of the hands of the captor. God forbid that such disorganization of society should be attempted in the name of Christian duty. But I do say that many a Christian man would count it an honor to suffer for refusing to perpetrate the baseness required of him. Many a Christian man would take joyfully the spoiling of his goods, or, like the early martyrs for Christ, would face the lions in the amphitheater, rather than defile his soul by any act of obedience to such a law. The law might impoverish him by fines and confiscations; it might shut him up in prison; it might set him on the pillory; it might torture him with the scourge and the branding iron; it might make him an example on the scaffold; but it could not stifle within him the testimony of an approving conscience; it could not rob him of the glorious experience—worth more than all imperial grandeur—that to fear God and keep his commandments is the whole duty of man.

You need not tell me that the individual conscience is liable to error. I know it well; and if I were ignorant of it, I might have learned it long ago from the Pope and the Jesuits. I know that in attempting to ascertain the law of God and its application, I am to call to my aid all the lights and helps within my power. I am to search the Scriptures, that thus I may see what God hath spoken, and may have communion with that Holy Spirit by whose inspiration they were written. I am to purify my heart by obeying the truth, for the pure in heart shall see God, and shall know His will. I am to quicken and strengthen my own moral perceptions, by intercourse and fellowship with the men who love God, and who desire that his will be done on earth as it is in heaven. But it does not follow from all this that there is to be no individual conscience; far less does is follow that acts of Congress made in the exercise of powers conferred on Congress by the Constitution, are an infallible rule of duty. No; take away all private judgment about right and wrong, forbid and annihilate the practice of comparing the law of the land with the higher law of God as recognized by the conscience; and you annihilate all that deserves the name of liberty. Give us a state in which there is no private judgment about right and wrong, and where every man accepts without inquiry the decrees of the sovereign monarch, the sovereign pontiff, or the sovereign majority: give us a state in which there is not individual conscience enough to do right in defiance of a wicked law and to endure the legal penalty of well-doing: and we have before us the spectacle of a state where all are slaves, enslaved in spirit, and where there is no possibility of progress or of reformation.

Here then is the point on which I would fix your attention, not for the present moment only, but forever. There is a higher law than all the statutes enacted under the Constitution, a higher law than the Constitution itself; not a higher law which you and I as individual citizens are to administer and put in force, but a higher law which you and I and all of us are to obey, and which we may disobey, under whatever coercion, only at our peril. I take it for a sign of something diseased and rotten in the public sentiment of this nation, that, within a few months past, the reference to a higher law than the Constitution, the intimation in the Senate that there is a higher law which legislators in the exercise of their constitutional powers, laying the foundations of states and determining the destiny of millions yet unborn, are bound to regard,—or even the attempt to point out an incongruity between the Constitution on the one hand and the law of nations and of nature on the other, has been met, in Congress and out of it—not ordinarily with serious and manly argument, attempting to bring the proposed acts of legislation and the Constitution itself to the acknowledged standard of a higher law, and showing that they are in accordance with such enlightened moral sense—but chiefly with outcries of indignation at the audacity and treason of the reference, and with this profession of faith caught up and adopted in heedless enthusiasm, "We know of no higher law as a rule for political action than the Constitution of the United States." Against that profession, by whomsoever adopted; against that perilous dogma unthinkingly sanctioned by many an honored name, and more unthinkingly embraced by multitudes of souls who never dream of giving to it any other than its most obvious meaning; against that dogma, so destructive to liberty and to all true manliness, I protest in the name of conscience and of God. There is a higher law, and you know it; a law to which all men owe obedience in all the activities of life and society. There is a difference between right and wrong, between justice and injustice, between righteousness and wickedness, older than the Constitution, older than human compacts and enactments, older and more lasting than the world itself, eternal as God; and that difference, sanctioned and guarded by the Divine justice, is the higher law. In vain may you affect to be ignorant of it. Whatever you do, wherever you go, it attends you like the presence of God. Every moment it hangs over you, with its inexorable demands, and with the mysteriousness of sanctions. THAT HIGHER LAW! There it is; you cannot escape from it; it forces itself on your unwilling attention. That HIGHER LAW! It is a rule for political action, and you know it. As it is with you in the family and in the market, so it is with you at the ballot-box and in the political assembly. You can exercise no political right or power, you can give your influence to no political measure or party, but under your responsibility to this higher law. If you are taken out of the mass of the people and put in some station of public trust, the higher law is with you there, not indeed to give you powers which the Constitution has withheld, but to guide and control you in the exercise of the powers with which you are legally invested. If you are carried to the head of the great legislative body of the Union, the higher law is there, and you defy it or neglect it at your peril. Should you go up to the very highest seat of magistracy, that higher law is there to challenge your humblest reverence and your uncompromising obedience. And when you pass away from earth and time, and find yourself surrounded by the mysteries of eternity, the higher law will meet you there to reckon with you.

APPENDIX.

As long ago as 1848, in a Fast Day sermon, I animadverted on the same delusion which, in the discourse now published, is more largely discussed. I may be permitted to copy a few sentences from the manuscript of that Fast sermon for the sake of showing that three years and a half ago, I thought it not untimely to assert the importance of the higher law as a rule for political action.

The text for the sermon was Isaiah lix. 4: "None calleth for justice, nor any pleadeth for truth, they trust in vanity and speak lies; they conceive mischief and bring forth iniquity."

"Is there not occasion to assert and reassert the necessity that governments and nations are under, of walking by the rule of right? Is it a habit of our countrymen in this age, to refer great public questions, questions of public policy at home or abroad, to the decision of the moral sense? How rarely does it happen that a statesman, in our national councils, appeals to the sense of right and wrong in his hearers or in his countrymen. There is indeed no little inquiry as to the constitutionality of measures; and properly enough, for no proceeding of government, in any department, can be right if not warranted by the Constitution in which all the legitimate powers of the government are granted and defined. But how rarely does the morality, the intrinsic right or wrong of any act or proposed act of government, become the subject of inquiry. How often does it seem to be quite forgotten that there is a higher question in regard to every act or measure, than that of its agreement with the Constitution, even the question of its agreement with the immutable principles of right. How rarely does any public man, in the discussion of any public measure, dare to raise the question of its intrinsic morality. Who calls for that justice which is higher than the Constitution? Who pleads for truth—the truth revealed in those laws of God which the moral sense of men is compelled to honor? What can be the result—where the grand consideration of right and wrong in regard to public questions is habitually overlooked—but a continually increasing insensibility of the public conscience? What can be expected but that the demoralizing habit will continually grow stronger, and that the public policy will be determined more and more by the force of selfishness and passion? What can be expected but that the government of such a people will be conducted with less and less of moral principle, till the national conscience is utterly seared, and till the character of that people, as exhibited in its foreign policy and in its domestic legislation, is that they trust in vanity and in the force of lies, conceiving mischief and bringing forth iniquity."

* Proceedings of a public meeting at New Haven, December 26th, 1850.

SELECTIONS.

ITALY.

There is an impression extensively prevalent in this country, that there is much less ground of hope for republican freedom in Italy than in other countries of Europe. But those who have the best opportunities for information think otherwise. Few persons are aware of the amount of light which was shed over the Italian mind during the few months that Rome was free from the dominion of Pope, Cardinal, and Inquisitor. The pure word of God, which had been so long and carefully excluded, was freely circulated and gladly received; and at the present moment thousands of copies are speaking to the hearts and minds of the people, in spite of all the arts and terrors of Rome. The following extraordinary article is from the London *Standard*, as we find it copied in the *Episcopal Recorder* of Philadelphia:

"We have the following facts from a man of the highest honor, a member of a distinguished noble family. Five or six young Englishmen of rank, and of what are called Evangelical principles, happening to meet at Rome last summer, determined upon an excursion into some of the neighboring mountains, carrying with them fowling pieces, to take from their expedition the appearance of mere idling, and perhaps for defence. Benighted in the mountains, and not indisposed to see something of the domestic life of the mountain peasantry, they asked for shelter in a cottage which had an appearance of comfort, and found a hospitable reception; the cottager, an old man, spread before them such refreshments as his store afforded, and after they had partaken of the solids, he presented them with a skin of excellent wine, from which each took a moderate, but only a very moderate quantity. The hospitable entertainer pressed the good liquor, but it was thankfully, though firmly declined. At length the old man was so very urgent, that one of his guests was compelled to explain that excess of any kind was opposed to the religious principles of himself and friends. The aged host's wonder that young Englishmen should refuse to drink abundantly of good wine, gave place at once to admiration and a feeling of fraternal regard. 'What! you Englishmen,' said he, 'and will not drink wine in opposition to your religious principles! You must be the Englishmen that I love because you love this book.' He then opened a crypt beneath the floor, and produced a Bible in the Italian language, for the production of which it was plain the whole family of the cottage, children and grand-children, had been waiting with manifest impatience. The patriarch then read two or three chapters of the New Testament; and our astonished countrymen asked him how he dared to do so, when, though he of course had nothing to fear from Protestants like themselves, any neighbor coming in might detect and betray him. I am not afraid of my neighbors, replied the old man with a smile. Climb to the top of this hill to-morrow morning, and it is a high one, look round as far as your eyes can reach, a very wide prospect, and you will not see a cottage in the range in which *this book* (laying his hand upon the Bible) is not to be found. 'Then,' said one of the visitors, 'you are in fact all Protestants.' 'We *are*,' replied the old man emphatically, 'but we dare not own it: that is, in the country we *are* all Protestants, but in the towns, may God forgive and convert them, they *are nothing*.' We have but to add, that the same party, having passed from Rome to Naples, found the rural peasantry everywhere substantially *Protestant*, and the town population too generally *Infidel*, but found genuine Popery through the whole extent of Italy *nowhere*, if not under the priest's frock."

KOSSUTH ON THE NEW TESTAMENT.

At Philadelphia, Governor Kossuth was waited upon by a deputation of the Evangelical clergy of the city, on whose behalf Rev. John Chambers delivered a stirring address.

Governor KOSSUTH replied as follows:

"God bless you, sir, and you, gentlemen, for the words you have spoken. After such words, spoken upon so hallowed a ground, it would be almost arrogance on my part to try to reply in the same strain worthy of those words which you have spoken to me—still you will excuse me for some few remarks which I only plainly and drily will make.

"I have met within the United States a word of approbation for my humble self, being the friend of the Bible. In that respect, allow me to state my view—and that view is, that for a man who is so happy as to be born a Christian, to be the friend of the Bible there is not the least merit. "I consider when the man is sick—bodily sick —and his physician gives him physics as the only means of restoring him to health, and he takes that physic, there is no merit in it. A sick man wants to win health. That is my view in respect to being a friend of the Bible.

"I would like—could I have been so happy, to have read the Bible—which I even have done—in the English language, because it would afford me more facility to reply to certain principles which I find there. But I could not have it in English only now and then, since I am free from my captivity in Turkey, therefore. I only know of one statement which I have heard pronounced, quoted from the Bible, but somewhat in a different way from that which I have read in the Greek, Latin and Hungarian: 'Glory to God in heaven, and peace and good will to men on earth.' In Latin I have heard it: 'Glory to God in heaven, and peace to good willing men on earth;' '*Gloria in altissimis Deo! et in terra pax hominibus bonæ voluntatis!* So it is in Latin, and certainly the Greek, '*en anthropois*,' gives the same meaning.

"I got the impression that it is to those who follow out the Gospel precept of good will to each other that we are here taught that peace is to come. From the Bible I got the impression that our Savior, when again, in another place, said he came not to make peace, but to make war or division—and still he is the Lord of Peace, and I find the explanation, that he came to make division—as a rule given to man that he must go on for right, for truth, for law—that he must not abandon his resolution to stick to the right, and truth, and law, for the work 'peace,' but that peace there is only where there is right—where there is law; and even if division is required it must be for peace, and it is pointed out by God that the destiny of humanity is to be free.

"I have a fervent conviction that the freedom of the nations in Europe will not make a new reformation in Christianity, but will develope its benefits; because that now, according as history has developed Christian love, Christian brotherly love, as the rule among Christians, as individuals, but in their international relations it was not a rule in exercise among the governments of Europe. They have not acted upon the principles of Christian brotherly love, and I have the one comfort, that it will be a new triumph of those eternal principles of our Savior. When the day arrives that the nations of Europe shall be free, then the principles of brotherly love, which was restricted to private life, will come into the international relations of one country to another; and, therefore, I believed that we, in Hungary and Europe, are now about to struggle not only for the principles of political and civil freedom, not only for the principles of religious liberty, but also to struggle indeed for the triumph of Christianity—for I believe that the victory of freedom will elevate that principle of Love which is the basis of Christianity—then it will not only be restricted to individuals but will be the rule for Governments and between nations. That I believe, and such a truth, with many other considerations to be put aside, must be sufficient for Christians to give their aid to hasten the approach of that day of glorious triumph when the doctrines of our Lord will also rule that great family where every nation is only an individual and a member of the family itself.

"I scarcely can hope that that cause—that great triumph of liberty can be achieved through diplomacy. I can boldly beg you to remember history, and I am sure you will not contradict me—that there was never a despot or tyrant who abandoned by free will his despotism. I know not a single one. Still less will those who have the power of despotism freely resign it in Europe, where it is not only the individual standing of one monarchy that is concerned, but where there is a league, which if there were a single honest man among men—and I know not a single one on all the Continent—there is not a single one who has not a thousand times violated his promises to his people and his oaths sworn before God, and a sacrilegious man can never be an honest man, and it is my conviction that there is not a single one on the European Continent—of Spain I will not speak—there I don't know, it is a new thing—but over the East, there is not one who has not violated his promises—and if there were even a single honest man among them. I really believe that he would be forced by the league of all to stick to those principles upon which rest the oppression of the European nations, and therefore I don't believe it can be done without it. We will have to fight for it. The first blow has been struck, and it will go on: but so much I say, that the more I can meet with real and effective support from the great people of the United States the less blood will be shed. Because you are in the position in respect to Hungary in which that trumpet was before, at the sound of which fell the walls of Jericho.

"What is it we have there to fear? The interference of Russia—not as if Russia were as a giant—but because it is too near us, and it can arrest us before we have time enough to get out our force. That is the power upon which rests Austria.

"You can blow away that power from Hungary, and the walls of Jericho, the power of Austria, I believe will fall to dust almost with a single battle, a single battle they will fight, but with one battle the shattered building of injustice, treachery, perjury and oppression, will fall down when the support is taken away.

"Some gentleman said that I asked substantial aid, and with that could revolutionize Europe. No, gentlemen, revolutions are not made by hundreds of thousands of dollars. They can only be made by the sentiment of oppression which makes the nations discontented. All artificial movements, which come not from the hearts of the people, but are made by money, are mere revolts.—Revolutions are not possible only where there is a great reason for them, and so long as millions of oppressed nations in Europe have no freedom they will not have contentment, and they will make revolutions.

"What I ask of you, gentlemen, I have no intention that it is to make the revolution—the revolution is already made—the blow is already struck and the more effective means I have in my hands to the getting up of that policy by your nation, by which you become the Executive power of the laws of nature and of nature's God—the more I have substantial aid in my hand—the more can I exert an influence upon the direction of that movement which I cannot stop—which nobody can stop; and if I succeed here in my humble mission, I am confident it will cost neither much blood nor long disturbance.

"If, instead of remaining indifferent to the struggle in Europe, you sympathize with and support it in such a way as may be convenient for your own security—who could desire that the United States should do anything that would endanger their own happiness and security!

"No—but if you give such a support, then that unavoidable revolution will be brought very soon, not only to a happy issue, but it will also very soon be succeeded by lasting peace.

"Without it, it will be a volcano, and Europe will be nothing but a battle-field for ages; for the nations will not be contented with oppression.

"I never knew a single man who has ever loved oppression—so that I can really say that those who wish peace should be inclined to give their generous support to the cause which I represent; and those who are Christians should be delighted to contribute to raise the great principle of Christianity to be the rule, not only of individuals but of nations.

"I have found that you express in your words sentiments not only harmonizing with what I told, but ennobling them by the warmness of your heart—by the firmness of your confidence, and by the eloquence of your words.

"I am not an eloquent man—and chiefly not in your tongue; but I will try to become eloquent by an honest fulfillment of the duties of an honest man—of a friend of political, civil and religious liberty, and an honest fulfillment of my duties as a patriot.

"But you, gentlemen, be pleased to grant my humble request—continue to pray to God, the Almighty Lawgiver of nature and the Father of humanity; continue to pray to Him, not that the cup may pass from us. We are willing to take it from the hand of Providence; but pray that the draught be not long, and that peace shall be restored to humanity, and that we may soon attain to mankind's destiny—which is freedom."

From the London Daily News, Nov. 27th.

KOSSUTH AND HUNGARY.

Few documents will be read with more interest and attention than that which we have published from the pen of Kossuth, containing his views respecting the future government of Hungary. With such publication must at once and for ever drop all the accusations of hypocrisy against the Hungarian chief, and of his being all things to all men. It is impossible for political views and principles to be stated more clearly than they are stated here. Kossuth declares his opinion and desire that the form and the principles of government which shall become bounded and developed in the United States, should be applied to Hungary. He avows himself republican, but not of any school of French republicanism. He is not for concentrating all power in the hands of an assembly, sitting amidst the overwhelming and excited population of an overgrown metropolis, and either obeying every intonation of the popular voice, or else relying upon military force and tyrannical laws to keep the people in submission. Kossuth avoids this by federalism; by resisting and proscribing centralization; by rendering every parish and every district a little local republic in itself, governed by local influence, and developing local energies.

Kossuth here sides with America against French democracy, which he loudly and justly accuses of not having missed the great aim of every revolutionary struggle,—individual and local freedom. In justice, however, to the French, let us observe that their never-varying choice, from 1790 to 1850, of a centralized and metropolitan government, to a more federalized one, was more owing to peculiar circumstances than to a general theory, and that this preference proceeded more from a knowledge of the obstacles they had to overcome, than from any indigenous dislike to divide and disseminate administrative powers.

At first federalist ideas were proscribed in France, because aristocratic influence must necessarily predominate more or less in the provinces, and that the focus of democratic opinion was the capital. Since then centralization has been preserved, and is cherished from the great power which it gives to the government in war, in negotiation, in defense, in all and every dealing with foreign states. The politicians of the United States have never had to weigh the relative advantages of centralization and local government. Their country stood alone in its hemisphere, invulnerable, unconquerable, defiant of foreign powers or foreign intrigue. But the fortunes of European states, for centuries struggling in every way against each other, have depended much upon their political organization. If France has eaten away whole provinces of Germany, defeated the armies, confiscated the liberties, and made a very footstool of that country, it was chiefly owing to the fact that the French possessed a centralized government, with every power of the State compact, whilst Germany was a loose federation without a head, a common interest, or a common spirit. The French, therefore, have preserved their centralization as a basis of power.

Kossuth, as the legislator of Hungary, feels no such necessity. He does not look to conquest, but to defense. He does not want to subdue other people, even to spread his political doctrines. He does not want a standing army to weigh in any negotiations for annexing Cracow or subduing Belgrade. He is not immersed, like Mr. Thiers, in a struggle between other considerations, the troublous politics of Europe. He thinks of Hungary alone, isolated, independent; strong enough to defy aggression, and magnanimous enough not to think of aggression.

Kossuth's scheme, however, will excite many objections and much enmity. A large party amongst ourselves will ask, Where is the place in Kossuth's constitution for the Hungarian aristocracy? There is no noblesse in the United States, and therefore such a class has no place in its constitution. In France the noblesse was proscribed from the land before it was excluded from the constitution. But to leave the Hungarian noblesse their social influence and existence, whilst denying their political influence and existence, will by many be considered hazardous and unwise—hazardous, whether they conform to the republic, or whether they are tempted by the threat of democracy to fling themselves and their remaining influence and wealth on the side of that dynasty and that system which have been the hereditary oppression of Hungary.

This will form one great class of objections. Another will be the inextinguishable animosity that must exist between an Hungarian republic and the great monarchies with which it will be surrounded. Let a republic be the most orderly, the most wise, and most conservative imaginable

"too strong," as our first Reform ministers said. Treachery in high quarters at home, and the hostility of the Spanish government are to be feared. A very interesting and important meeting, inaugurating a *Protestant Alliance*, has been held in London, an account of which is sent herewith. It invites expository remarks on various accounts, but time and space forbid it at this time.

There has also been an important meeting of delegates from Yorkshire and Lancashire at Manchester, the object of which is to gather up and give direction to the popular feeling, respecting the new and mysterious Reform bill.

It is rumored and believed that Baron Brunow, the Russian Ambassador, is very indignant, not only at the expression of popular opinion regarding Russian interference in Hungary, but specifically with some expressions which fell from Lord Palmerston, when speaking to a deputation which brought him a vote of thanks for his exertions to deliver Kossuth from the hands of would-be "assassins." The ambassador, it is said, made formal complaint,—the *Times* and the absolutists of the Carlton club backing the Russian. Rumor farther—that Lord Grey, never cordial with Lord Palmerston, was made use of, and led to adopt the idea that Palmerston had overstepped the proprieties of diplomacy!—that a split in the Cabinet was inevitable; but that the startling *coup* of President Napoleon had pressed the loosening members together.

AGRICOLA.

The Independent.

NEW YORK, THURSDAY, JAN. 1.

SPECIAL NOTICE.

TO OUR PRESENT SUBSCRIBERS.

The proprietors of *The Independent*, wishing to extend its usefulness, make the following proposal to subscribers:

For $3 remitted by any *present* mail subscriber or $8 50 by any City subscriber, the publisher will credit him for one year's subscription from the expiration of his *present* term, and also send the paper by *mail* for one year to any person he may name, not already on our books; and for each additional new subscriber will allow him a commission of 50 cents. Should each subscriber take this voluntary and easy agency, and send us on an average one new subscriber our list would exceed 20,000. All clergymen and postmasters are authorized agents for this paper, and will be allowed fifty cents commission on each *new* subscriber.

A NEW YEAR'S GIFT.

The other day a lady ordered *The Independent* to be sent to her father as a Christmas present; thinking that in this way she would contribute more to his enjoyment than by any transient gift. We give the hint to our readers, at the opening of a New Year, that by accepting the proposal of the proprietors and subscribing for *The Independent* for their friends, they may make those friends a gift of permanent value, and one that will bring the donor to mind from the beginning of the year to its close.

What a volume is a religious newspaper! Each sheet contains as much reading matter as a small duodecimo, and reading of much greater variety and freshness than is ordinarily found in books. It is reading too that is *read* much more than that contained in books. Many a book given as a token of friendship is glanced at and then laid by with religious care; it is valued for its binding or its illustrations rather than its contents. But the newspaper is read while it is fresh, and then may be filed away for preservation.

Benevolent persons might supply a numerous circle of ministers and of poor families within their knowledge, with good religious reading for a year, by giving wholesale orders for a religious journal.

A HAPPY NEW YEAR!

We offer to our readers the new year's greeting. Empty and trivial as these salutations are when spoken by thoughtless lips to heedless ears, they have a serious meaning with a serious mind.

A happy new year! To thousands of those who read these lines, the year that has arrived is fraught with unknown sorrows. Over some of their homes the cloud hangs darkening even now; and ere the twelve months which begin to be numbered from this date shall have been completed, many a dwelling that to-day is full of gladsome affections and cheerful hopes, must be invaded by disappointment, by sickness, by grief, or perhaps by death. Many an eye that now glances over this column, bright with health and hope, must be closed forever before the year shall have rounded its circuit. Such thoughts put a serious meaning into the salutation with which friends, kindred, and neighbors, are every where greeting each other to-day.

A happy new year! What will make this new year happy? What would you ask for, to make it a happy year to you? Health in your person and in your family? Rain on your fields, and sunshine on your ripening crops? Prosperity in whatever may be the labor of your calling? The increase of your gains and accumulations? All this you may reasonably desire! All this you may ask for in your prayers, not undevoutly, if you ask in the spirit of submission to that superior wisdom which orders all things well. But have you nothing better to ask for? Have you for the opening year, no higher hopes than these?

A happy new year! When all results are taken into account, and measured upon the scale of eternity, that may be the happy year which brought you many a disappointment, which effectually chastised your ambitious aspirings, which scattered to the winds your schemes of worldly prosperity and advancement. That may be the happy year, remembered and acknowledged as such hereafter, which racked you with days and nights and months of pain, or led you through the floods of sorrow; that year in which your home was darkened, and the cruel grave closed on the object of your dearest human affection, may be remembered hereafter as a happy year in its connection with your highest welfare.

A happy new year! To many a one of us, among whom, as writers and as readers, this journal constitutes a sort of mutual relationship, the sentence is, from the great arbiter of life and death, "This year thou shalt die." But to them it may be, for all that, a happy year. Happy to the believer in Christ—happy to the soul which has tasted and seen that the Lord is gracious—happy to the soul which has become the habitation of the Holy Spirit—that year which brings the end of all conflict and sorrow, and releases the burdened and wearied spirit from the body of this death. "To depart and be with Christ is far better."

"Welcome the hour of full discharge,
That sets our longing souls at large,
Unbinds our chains, breaks up our cell,
And gives us with our God to dwell."

WATCHING FOR DEATH.

Reader! did ever you watch for Death to enter your dwelling? How strange the feeling! An indefinable awe steals over your soul, as in breathless expectation you listen for his footstep. For hours, perhaps for days, you have been admonished of his approach, and with aching heart, through weary nights, you have awaited his coming. Now you are told that he is near. At the call of the watcher you have risen from your troubled sleep to see a loved one die. As you sit by the fire in your dimly-lighted chamber, where every step is hushed, and scarce a breath is audible, strange shadows flit before you, and intermingled with these, holy memories revisit your soul. Presently you are startled by a sigh, a groan, a convulsive shudder.—Was that he? Has Death come at last? No: life still gurgles there, and, strange though it may seem, you catch a glimmering of hope from the fact that another struggle has been survived. As well might you suppose the tide was rising because the receding wave seems at first to creep upward along the beach. But you breathe more freely; you wait awhile for some decisive sign of death, and then sit down again to your meditations. You call to mind the promises of the Gospel; you engage in silent prayer; you find comfort and support in God; and yet an unwonted sadness diffuses itself over all your thoughts and feelings. You are looking for something, you know not what.

You have often watched at midnight for a tardy guest, listening to every footfall, starting at every sound, your mind bewildered with strange fancies, your heart palpitating with unreasoned fears. But never have you watched for such a visitor. You know not when, or where, or how to look for him; he will enter by no door; he will make no formal announcement: but come he will. Again you are called to the bedside of the dying one, and again; but death still lingers, and hope revives. And now, with conflicting emotions, you once more resume your seat by the fading embers, to meditate and watch. Presently all grows strangely still. The silence is deep, is awful. You are again at the bedside. Is the loved one sleeping? Ah! there is no motion, no sign of life. The lips are fixed as marble, the eyes are set in their sockets. But how quiet,—how calm! Is he really dead? You were watching for Death, and he came, and you knew him not.—You heard him not; but now that he is here, his footstep reverberates through your inmost soul. A gush of grief, a broken prayer, first break the dreary silence, and bring you to the consciousness that Death has come!

Reader! one day you will watch the coming of Death to you, and while others see him not, you will feel his cold hand upon your heart-strings, and hear his murmurs in your palsied ear. This year thou mayest die. Watch, then, for the coming of the last Messenger!

CHURCH AND STATE.

A secular journal of this city, which will be sufficiently indicated to our readers by the fact that it habitually uses a slang phraseology for wit and argument, attempts to stigmatize the recent address of the "Congregational Ministers of New York and Brooklyn" to Governor Kossuth, as a "Church and State" movement. It is not worth while to reply to a charge so unintelligent; but it may serve as the occasion for saying a word upon the rights and duties of ministers of the Gospel as *citizens*. The part of the address which has most alarmed the journal referred to, is that in which the ministers pledge their earnest endeavors to procure such action on the part of this country toward Hungary as shall be consistent with the great rule of loving our neighbor as ourselves. This, says the journal, is "a pledge unusual for ministers of the Gospel in this country." What lamentable ignorance of the history of the ministry in New England and at the period of the revolutionary war, does this sentence betray! But let that pass. The only point worth regarding is, the implication in this charge that ministers of the Gospel have not the same rights, privileges, and duties as other citizens, with respect to public and national affairs. Against this remnant of Popish superstition, we protest, in the name not only of ministers and their rights, but of the people and their liberties.

The sneer against ministers having part in public affairs must derive all its force from the assumption that ministers are a class entirely distinct from their fellow-citizens, and by reason of their office precluded from the functions of ordinary citizenship. With civil distinctions between "clergy" and "laity," the old world and other ages have been familiar. But the only attempts to create such a distitiction in this country that have come to our knowledge, are that of the journal above quoted, and that of an ambiguous personage in this city who advertises himself as a "clerical tailor," and who informs the public that

"In order to make his business better understood, he has divided it into two distinct parts, namely, '*Clerical*' and '*Citizens'*' Department. The Clerical Department embraces the following articles, to wit—Clerical Frock Coats, Waist Coats or Vests, Gowns, Surplices, Cassocks, Spencers 'for Midsummer,' Scarfs, Bands.—The Citizens' Department embraces every article requisite for a gentleman's wardrobe."

According to this division clergymen are separated from citizens and gentlemen by their dress—being limited to frock-coats and vests of a peculiar pattern, and denied sundry articles usually deemed requisite for a gentleman's wardrobe; while according to the aforsaid journal, they are separated from all the public rights and duties of citizens, by their vocation—being restricted to preaching and prayer, and denied certain privileges usually deemed essential to the liberty of manhood. The one division is as rational as the other.

A moment's reflection will show how false and dangerous is that theory of the Christian ministry which would debar the members of this profession from the common privileges of citizens. Who or what is a minister of Christ, that he should be forbidden to discuss questions of public and national interest,—to speak, to act, to vote, on political affairs, according to his own judgment and preference, like any other citizen? On what ground is he to be precluded from the exercise of rights which have been purchased at the price of blood? History teaches us that the power of the clergy has been dangerous in proportion as they have been elevated into a class too sacred to mingle in the common affairs of life. The moment the idea of *caste* attaches to the office and person of a minister, that moment he becomes a dangerous man. So long as he is in and of the people, mingling in all their interests, personal, social, and public, so long he may be respected and loved as a religious teacher and a good man, but he is never feared as one having authority. He has influence, but not power. But whenever he is looked upon as having a certain mysterious sanctity, as being clothed with divine prerogatives, as *officially* separated from the common interests of men, then the way is open for spiritual despotism to the extent of his own ambition and of the people's superstitious regard. A minister of Christ is a simple citizen who, by the approbation, express or implied, of certain of his fellow-citizens, exercises among them the office of a religious teacher, just as the lawyer, the physician, the editor, the merchant, the mechanic, exercise their several vocations. He loses nothing of his character as a citizen by assuming the office of a minister. To render his ministry most profitable to others he should devote himself to its duties with singleness of aim, and should not secularize his mind or in any way compromise his Christian character.

But it does not follow from this that he is to withdraw himself from all participation in secular and civil affairs. He is to act as a citizen, being careful in all things to maintain—not a fictitious official dignity, but a consistent Christian character. We submit that a minister has as good a right to vote as an editor, and as good a right as any man to sign a petition to Congress for the reduction of postage or the abolishing of slavery in the territory of the United States. In some States ministers are by law excluded from all political office. In exchange for this unjust usurpation they have the trifling immunity of exemption from military and jury service, and to some extent from taxation. But such exemption, if granted at all, should not be based upon official character, but upon gratuitous services rendered to the public in various ways—of which every city minister does his full share—and which as in the case of the physician, fully compensate for the privilege. None of these things should cause ministers to be regarded as a class separated by office from the practical concerns of life. Such a view of the ministry is unjust to them, and if acted upon by the people, is injurious to the public weal. The surest way to promote in this country the dreaded combination of "Church and State," is to dissociate ministers from the common interests of the people, from the sphere of common men, and give to them a fictitious sanctity which in time would grow to be a spiritual power, capable—as sometimes in the hands of Catholic priests—of being wielded for political purposes with a force a thousand fold greater than all the influence of ministers as private citizens.

But the aforesaid journal is apprehensive that these ministers "intend to bring the subject into their pulpits." Indeed! And what if they should apply the principles of the Gospel to national affairs and to the interests of mankind at large? What if they should endeavor to convince men that selfishness and Mammonism are as culpable in a nation as in an individual, and will as surely be visited with the displeasure of God? On this subject the following remarks of Rev. Dr. Skinner, who is neither a "Congregationalist" nor an "abolitionist," are just in point.

"Though the Church in this land be separate from the State, there is no power which can be brought into action in favor of the nation's happiness equal to that of the pulpit. The energies of this divine means of every good to man, are greatly increased with us, by its disconnection from all civil advantages and aids. If it receive no support, it is under no obligations but those of love. If it stand alone, yet it is independent and free; while there is no place near or remote, no person high or low, no subject matter, whether of *politics, legislation*, morals, religion, science, or art, to which it may not boldly apply its appropriate influence, under protection of the government, so long as it violates no one's civil rights."

We presume the "Congregational ministers of New York and Brooklyn" will not be deterred by the stale cant of 'Church and State,' from using their earnest endeavors both in the pulpit and out of it, to persuade this nation to act in all internal and external affairs, upon the principle of justice and in the spirit of Christian love.

"GOOD-WILLING MEN."

KOSSUTH AS AN EXPOSITOR.

In replying to a deputation of clergymen in Philadelphia, Governor Kossuth gave a beautiful exposition of the great war-peace principle of Christ, which worthy of any Biblical expositor in the land. The resources of this remarkable man are adequate to any occasion to which he is called. He is at home in the history of every place that he visits, and all his allusions to local matters are accurate and pertinent. He is equally at home in every company that he addresses; to the ladies he speaks of woman's wrongs and sufferings and virtues; to the lawyers he discourses upon the law of nations; to the press he delivers an essay upon education and language as related to nationality; to ministers he expounds and applies the principles and precepts of the Gospel. How admirable, for instance, was his reply to Rev. Dr. Cox, who addressed him in behalf of the Presbytery of Brooklyn.

"You offer me your prayers. Be thanked for it. But let me humbly entreat you, gentlemen, and all with whom you are connected, to remember those words of Holy writ, 'Pray and *be watchful*.' Pray, gentlemen, and be watchful, with the resolution that becomes such a great people as you are—be watchful, *that the principle of despotism may not crush the honest endeavors of man for freedom*."

To some of his reverend auditors there was a significance in this admonition of which the speaker had no thought. It is evident, however, that he has studied the principles of the Bible most thoroughly.

In his speech at Philadelphia this is still more apparent. Allusion having been made to the song of the angels at the birth of Christ, M. Kossuth said:

"I would like, could I have been so happy, to have read the Bible—which I never have done—in the *English* language, because it would afford me more facility to reply to certain principles which I find there. But I could not have it in English, only now and then, since I am free from my captivity in Turkey. Therefore I wish to know of one statement which I have heard pronounced, quoted from the Bible, but somewhat in a different way from that which I have read in the Greek, Latin, and Hungarian: 'Glory to God in heaven, and peace and good will to men on earth.' In Latin I have heard it; 'Glory to God in heaven, and peace to good-willing men on earth;' *Gloria in altissimis Deo! et in terra pax hominibus bonæ voluntatis*.' So it is in Latin, and certainly the Greek, '*en anthropois eudokias*,' gives the same meaning.

"I got the impression that it is to those who follow out the Gospel precept of good will to each other, that we are here taught that peace is to come. From the Bible I got the impression that our Savior, who again, in another place, said he came not to make peace, but to make war, or division—and still he is the Lord of Peace,

o promotion of truth and god-

and faithfully yours,

A. H. FOOTE.

The Committee of the Ameri-
ciation put forth an earnest
physician for Mendi—a man
n baptized for such a work,
obliged to go to York Castle
will probably be obliged to
ft, in letters to Oct. 17, begs
ans in behalf of the Mission,
ials may be made a blessing.
d the appeal:

d sisters of that mission are
trying circumstances. They
n called to part with three of
d fellow laborers, who have
een by death; they are nearly
by disease, or by the severity
iel war seems to be approach-
little church they have gather-
rger school, demand constant
; and now, they appear to be
on to send off one of their lit-
re his life. Though perplexed,
air; though cast down, they
They do not regard themselves
pply ask that prayer may be
g of the Church unto God'
ar Heavenly Father will, this
ow pass from them; or if they
t, it may be sanctified to their
of the people for whose sake
eeds be, to suffer and die."

MISSIONS.—The Baptist Mis-
last annual meeting, autho-
to export and expend the sum
current year. The *Watchman*
ook says:—

our financial year have passed
to take our latitude and longi-
e under present courses we are
what are the facts? Of this
all, the large sum of nearly
t the beginning of December,
ore the last day of March,—an
$17,500."

circumstances of the highest
for the full amount of expense
d in May.

in night, opens her gates and
of our missionaries: at the
reat calamity befalls the Siam
ction of its property by fire, a
throne, casting aside the mar-
ess, looks kindly upon his
s attitude and policy invites a
operations. Our churches in
two years have nearly or quite
ership, create, by the very fact
, the necessity of enlarging our
y. So it is for the Master, where a
highest court, in favor of re-
rs open the doors still wider.
y field is in the condition of a
ough some portions may show
thiness, all promise an ample re-
the husbandman, and none can
hazard of valuable harvests."

N MISSIONS.—The collections
directed to be taken in every
ason of Epiphany, thus giving
and every humble member an
the cause of Foreign Missions.
Committee says:—

eriod have the prospects of our
been brighter, or the necessity
rality in their support, more ap-

in progress for extending the
Missions in China and in Af-
nal laborers are now in their
e field; and the Foreign Com-
consideration the appointment of
to Africa.
nat this increased expenditure
responding increase in the con-
urch."

RAMENTO.—A correspondent of
ristian Advocate, writes of the

rning, October 26th, twenty-four
s appeared at the door of the
the Church, in Sacramento, and
to attend service. They ob-
s of the Sabbath-school, appar-
nterest, and listened with eager
ermon, though it is improbable
or three of them were capable
discourse in the English tongue.
observe, that Rev. T. Dwight
isco, is to meet the Kanakas in
on the 13th current, and will
language to these fruits of his
a missionary on their native

OARD OF FOREIGN MISSIONS.
Mr. Bissell and his wife ar-
are to be stationed at Seroor.

rst Sabbath which we spent at
ple of the Lord is spread, and
so sit down with a little band
ng the Hindoos. Two came for-
ed and take their seats with us.
fails, with such encouragement,
to engage in this work."

Stark, under date of Nov. 10,
t communion seventeen persons
the church upon examination;
appeared to be desirous in re-
ir condition. It was supposed
ve hundred were present on the

NDS.—Mr. Castle writes from
s, as follows: 'It has been my
al weeks past, to rejoice in some
s that the Lord is reviving his
my field. In fact an increased
is observable among all the
se my charge. Our meetings are
the preached word is apparently
ep interest. Many of those who
led for years on account of in-
ere humbling themselves before
h."

MISSIONARY ASSOCIATION.
have been received to August
writes as follows:—
amily, together with Mrs. Mattoon
rned to us from Singapore, on the
nstant, being all in good health, and
living to serve the Lord Jesus in this
ity of seeing that the Lord is
from their sins, through the instru-
ched gospel.
ion, his Majesty the King of Siam
ans, inquiring if it would be practi-
e of the ladies belonging to the Pro-
Bangkok to give lessons in reading,
ng the English language to a class of
ies, that he wished to have the
l palace receive such lessons. The
ht before a meeting of the three mis-
of according the following result:
e think it advisable, so far as is con-
her duties as missionaries, to comply
uest for a female teacher to instruct
yal palace in the English language.
be now referred to the ladies to make
as they think proper.' The ladies of
ded that Mrs. Jones and Mrs. Brad-
to commence this work. On the 13th
sent me a letter in English, which he
s own hand, saying that he had heard
llingness on the behalf of some of the
to teach in the palace, and that he
what plan they would adopt. Being
te of the three missions, I informed
were that would undertake the work,
plan he would be pleased to have
ext morning, one of the highest offi-
m was instructed to inform us that it
sure to have the teaching commence on
Saturday, in the forenoon. It was also
us for commencing a series of instruct-
d have an officer waiting to receive the
to the palace, and have her conducted
Again, whenever she would like to re-
est was urgent to have the exercises
y morning, and as there seemed to be
wn to the lower mission for Mrs. Jones,
ct to the royal palace, and opened a
princesses, which has continued daily
d) till now, with quite encouraging
mes and Mrs. Mattoon have both en-
and will take their turns, going only
me time apart daily in order to rest
rs. It seemed to be an extraordinary
e Lord for access to many precious
as it were, within the walls of the
ner no European or American had ever
seemed to us not improbable that the
having opened a school in that high
d do much to prepare the public mind
from us more directly concerning them
I am happy to say that this result has
ed. The opening of that class has, as
us every palace and every family in
ould seem already to have leveled a
our way. It leads the people, who
great numbers for tracts and religious
reathe, and speak, and hear with a de-
which they have hitherto known very
saying with them is, that 'the King
foreigners, and therefore we have no
s' is causing to be printed, at the Gov-
ernment's book for teaching the royal
language." He has sent to America
printing-presses and book-binding ap-

grace and wisdom we need to guide
esent circumstances! You will ever
atreat all our friends to do the same.
all reap, if we faint not.
ave a kingdom more thoroughly open-
of the cross than this is now."

same that our dear brother Caswell had
m in teaching the King himself, when he

Rev. James R. Mershon, now resident in New-Haven, has received a unanimous call from the Congregational church and society in Colebrook, Conn.

DONATIONS TO A. B. C. F. MISSIONS.—Received in November $34,155.94. Total from August 1st to November 30th, $81,382.18.

Rev. Mr. Batchelor, who has been for some time laboring with great acceptance at Stamford, Ct. has, we understand, been appointed agent of the American and Foreign Christian Union in the South.

Rev. H. M. Painter, recently of Xenia, Ohio, was ordained on the 8th ult., Pastor of the Presbyterian church in Vicksburg.

Rev. J. S. Brigham, formerly of Charlotte, Vt. was installed pastor of the Evangelical church in Leominster, Mass., on the 17th inst. Sermon by Rev. Henry M. Dexter, of Boston.

Mr. C. E. Ferrin, late of Andover Theological Seminary, was ordained pastor of the Congregational church in Barton, Vt., December 10. Sermon by Rev. Mr. Lanphear. The Church and Society in Barton, after having enjoyed the labors of Mr. Ferrin for one year, have been very harmonious in his call and settlement as their pastor, and are rejoicing in the hope that his ministry with them *may* be long and *will* be useful.

COLLEGES.

Hamilton College.—We learn from the *Genesee Evangelist* that a move is about to be made to endow the professorship of "Moral Philosophy and the Pastoral Charge" in scholarships, under the auspices of the N. S. Presbyterian Synods of Utica and Geneva. The sum required, $15,000, is to be raised in scholarships of $800 each. We do not certainly know whether this is or is not a scheme for giving a sectarian bias to the institution. To our view, the wisest policy of the trustees is to preserve the broadest independence of sectarian control, and then put forth an appeal to the wealth of Central New York for a general endowment of $100,000, as indispensable to the best usefulness of the institution.

University of Notre Dame du Lac, Ind.—This is a Roman Catholic institution, located at South Bend, Indiana; Rev. E. Lorrin, President. The Toledo *Republican says*:

"We are informed by Rev. Mr. Folley, of this city, that the University of Notre Dame is under able and efficient management, and that its professors and teachers are men of high literary and scientific attainments. Though it is a Catholic University, it is equally open to Protestants as to Catholic students, and no partiality or precedence is shown one over the other."

We lately noticed that in the Romish College at Emmittsburgh, Md., Protestant pupils are rigidly excluded. As the Roman Church is controlled by one will, we should like to know the policy which establishes such differences of rule in Northern Indiana and in Catholic Maryland. Also, whether in the school of "our Lady of the Lake" Protestant students are exempted from the compulsory observance of the forms of Romish worship which Protestants generally deem idolatrous.

Columbia College, N. Y.—The present number of students, as shown by the catalogue just issued, is 142, classified as follows: Seniors, 40; Juniors, 33; Sophomores, 41; and Freshmen, 28. The college library contains 15,500 volumes.

Union Theological Seminary, Va.—The report of the Synodical committee explains the small number of students by the fact that, in the whole Synod of 11,000 communicants, there are only eleven candidates (i. e. persons preparing) for the ministry; and the number has been steadily declining for ten years. Only two of the twelve students in the seminary last year were from Virginia:

"The poverty and struggle to which the penny-wise economy of the churches has doomed so many ministers, is a destiny which few parents covet for a darling child. Whilst therefore they are willing to pray that more laborers should be sent forth into the harvest, they are not willing that their prayers should be answered in their own children. And we also fear that this duty of personal and parental consecration to God, in this precise form of consecration, has not been urged as it ought to have been by those of us who minister in holy things."

The *Watchman and Observer*, of Richmond, puts together the present condition of this institution and the one at Columbia, S. C.

"Union Seminary has an invested fund of more than $60,000, a library of nearly five thousand volumes, houses erected for the professors at a cost of more than $12,000, and a substantial brick edifice capable of furnishing ample accommodations for nearly one hundred students. The seminary in Columbia has no professors' houses, and its accommodations for students, though sufficiently ample, or nearly so, for the number who at any time have been pursuing their studies there, by no means are ample or so valuable as those of Union Seminary; yet its invested fund, if we mistake not, exceeds that of Union Seminary by at least $40,000. Both institutions have libraries about equally valuable. Both at present are reduced to two professorships, though both at times have had three, and would have retained them had not providential circumstances intervened; and in both ample provision is made for three whenever suitable incumbents can be obtained."

How far this result has been hastened by the determined rejection of the sympathy and fellowship of the North, indicated by the excision in 1837, may well be looked into. We are one country, bound to one destiny, and the wall of ecclesiastical separation cannot but operate in some degree, as a bandage would which the hand had tied around itself to testify its disparate at the beating of the heart.

Rev. James M. Van Wergner, formerly minister of the First Congregational church, Litchfield, Mich., has received and accepted a call from the "Independent Congregational Church," Fitchville, Huron county, Ohio.

Mr. HENRY M. STORRS has received a call from the Lawrence-street Congregational church and Society, in Lawrence, to become their pastor. He is to be ordained on the 13th of January next. Mr. Storrs graduated from Andover at their last anniversary.

Rev. Francis Williams of Eastford has received a unanimous call so settle over the Congregational church in Bloomfield, Ct. and has signified his acceptance of the call.

On Tuesday the 10th inst., the Rev. M. H. Wilder, late pastor of the Howard-street church, Salem, Mass., was installed pastor of the Congregational church and Society, Harwich.

Rev. Gurdon W. Noyes, of Portsmouth, Va. has received and accepted a unanimous call to the Congregational church in Cornwall, Vt.

The new church recently formed by a colony from the First (O.S.) church in Jersey City, under the care of Rev. Charles Hoover, has unanimously resolved to make application to be received to the Third (N. S.) Presbytery of New York.

REVIVALS.

WEST DEDHAM, MASS.—The *Watchman and Reflector* reports an interesting work of grace in progress in the Baptist church, under the pastoral care of Rev. Jeremiah Chaplin:

"No extra meetings have been held, nor extra ministers called to aid, but the Spirit of God attends the word preached by the pastor, and the members of the church meet for prayer and conference. The congregations have become large, and solemn and deeply interesting. Quite a number have been happily converted, and many are inquiring. We learn the work continues with increasing interest."

RICHMOND, VIRGINIA.—The *Watchman and Observer* says:

"Religious services have been continued every night for about three weeks in the First and Second Presbyterian churches of this city, without any manifest abatement or increase of interest on the part of the people. Of the fruits we cannot now speak. But few, however, have indulged a hope compared with the number who are yet in the broad way."

PHILADELPHIA.—We understand that there was an addition of *twenty* to the Seventh Presbyterian Church on last Sabbath, and *forty* to the Ninth Presbyterian Church. Mr. William H. Ruffner is the pastor elect of the first named, and the Rev. William Blackwood pastor of the other.—*Presbyterian.*

CLINTON, MASS.—Rev. George Bowler writes, December 15: A gracious work of revival commenced in this charge immediately after Conference, and has continued until the present time. Only have we been favored to have passed from death unto life. About 80 have been received on probation, 54 adults have been baptized, mostly by immersion. We have a strong Baptist influence, as the fact indicates. The prospect now is that the work will continue through the year. We trust it will be so. This is a new station, now in the first year of its existence; but we already number, including probationers, 120.—*Zion's Herald.*

ECCLESIASTICAL.

ORDINATION.—Mr. Maurice Carey, of Elk Creek church, Jasper county, Iowa, was ordained at Red Rock, in Marion county, Nov. 6, at a meeting of the Des Moines River Association. Introductory services by Rev. G. B. Hitchcock, of Eddyville; Sermon by Rev. B. A. Spaulding, of Ottumwa; Ordaining Prayer by Rev. J. V. A. Woods, of Red Rock; Charge by S. T. Francis, of Charlton; Right Hand of Fellowship by Rev. W. P. Apthorp, of Oskaloosa; Concluding Prayer by Rev. S. T. Francis; Benediction by the candidate.

This is a frontier region which was held but a few years since by the Indians. Three or four Congregational churches have recently been organized, and enjoy the prospect of the stated preaching of the word; and where lately but little appeared to encourage the friends of Zion, we are led to hope that the wilderness will ere long blossom, and the churches of Christ begin to exert a lasting influence.

AMERICAN BIBLE SOCIETY.—During the thirty-five years of its existence it has printed and put into circulation, within the United States alone, but little short of six millions of Bibles. These it has scattered every where and among all classes of our fellow-citizens—at the North, at the South, at the East, and at the West.

BIBLE COLPORTAGE.—During the two years ending in May, 1851, more than one million and a quarter of families have been visited by Bible distributors in the United States; and among them have been found over one hundred thousand families destitute of an entire copy of the Holy Scriptures. A fact like this, clearly shows that this kind of agency is demanded in our country.

FREQUENT EXPLORATIONS.—In Washington county, Me., says an exchange, a thorough exploration was made in 1845, when one family in five was found without a Bible. In 1850, another exploration was made, when one family in eleven was found destitute. By these repeated efforts, such an interest too was awakened in regard to the Bible, that some four hundred dollars' worth of the larger articles were purchased for family use.—*Bible Record.*

BIBLES IN ENGLAND.—The returns laid before the House of Commons, show that during three years ending December 31, 1850, the Queen's printers printed 1,157,500 Bibles, and 754,000 Testaments. For the same period, there were printed at the Oxford press, 876,750 Bibles, and 750,000 Testaments. At the Cambridge press, 128,500 Bibles, and 204,000 Testaments. Total, 2,171,750 Bibles, and 1,708,000 Testaments; making an aggregate of 3,879,750 Bibles and Testaments in three years.

DR. HARRIS.—The Rev. John Harris, D.D., of London, author of the Great Teacher, the Great Commission, &c., is invited to address the Porter Rhetorical Society, of Andover, at the next anniversary. If Dr. Harris shall accept this invitation, as we hope he may find it agreeable to do, he may be assured of a cordial welcome among his American brethren, both of his own and of other denominations.

RHENISH MISSION IN SOUTH AFRICA.—The mission in Namaqua-land, established by the Missionary Institution of Barmen on the Rhine, still continues its labors; having by the last reports 17 stations, 21 missionaries, 18 catechists and native assistants. Four natives of South Africa have been educated at Barmen.

BIBLES IN CALIFORNIA.—The last report of the California Bible Society, states the number of Bibles distributed during the year, in other languages than the English, at 961, including 515 volumes in Chinese.

PRESBYTERIAN, (N. S.) POLICY.—Of three related words, Polity, Policy, and Politics, the shades of difference are not always well defined. The *Central Christian Herald*, the chief advocate of N. S. Presbyterian "Church-Extension" movement, thus explains the grounds of the movement, in replying to some remarks of a Boston paper:

"We have tried the experiment, of doing nothing as a body, and making our General Assembly a mere moral reform Convention, to our complete satisfaction. We wish to make it serve the legitimate purposes of its organization. If our brethren [Congregational] will only be quiet, and trust us as brethren should, we will plant the Gospel where neither the Congregationalists, nor the Home Missionary Society, have gone, and will do a work, in the results of which they will rejoice with us. 'As a *Church*, and not as scattering bands of Christians, we have a work to do for Christ, and we believe we can do it without pursuing any measure which ought to dissatisfy charitable and magnanimous Christians."

We do not believe there is a Congregationalist in the land, who would lay the obstacle of a straw in the way of this work. Let our brethren go forward with all their might, and show how much better way it is to propagate the Gospel, by working "as a Church," than the way of the A. H. M. S., working with churches only as "bands of Christians." We *will* keep quiet. But it seems rather exacting that they should call on the Congregationalists or the A. H. M. S. to "sustain the missionaries" by whose labors this superiority is to be achieved.

Rev. Mr. Collins, a Methodist missionary among the Indians, brother to the missionary recently returned to China, in a letter to the Missionary-Board, incidentally mentions that he has to go *eight-for miles* to the post-office for his letters, and that he is living some hundreds of miles from white settlements.

RELIGIOUS TOLERATION.—The London Morning *Chronicle* of the 22d ult., contains a remarkable communication on the state of religion in Piedmont. The most liberal toleration is established; the churches of the Waldenses is entirely free in worship and enunciation of doctrine.

EPISCOPACY IN NEW ENGLAND.—The *Witness* says: "Our own diocese of Massachusetts greatly excels in communicants the average of the Churches at large. We have 74 to a clergyman, whereas the average is but 54. That in New England, (not including Vermont,) the average is 76 to a clergyman, that Connecticut furnishes the highest average of the larger dioceses, giving 82, and Virginia the smallest, only 44, and showing conclusively, that *New England* is not a soil unpropitious to Episcopacy."

CONGRESS.

FROM OUR WASHINGTON CORRESPONDENT.

WASHINGTON, D. C., Dec. 24, 1851.

To the Editors of The Independent:

GENTLEMEN:—Ere this the telegraph will have told you of the sad conflagration at the capitol this morning. I can give you the observations of an eye-witness, with a fresh impression, having just left the fire.

Near 8 o'clock this morning, before a drop of water had been thrown, I saw the blaze rolling up in a dense volume, at least twenty feet above the roof of the library. It had burst out of the windows, and calamitous as the burning of the whole library seemed to be, the most hopeful dared not express a belief that anything less than the whole edifice, the architectural pride of the whole nation, would sate the rage of the wasting element. The cold was intense, and the little water thrown from pails was lapped up without the least apparent effect upon the flame, which reached to above the winding stairs leading to the cupola, and below were rushing through the door openings with smoke and heat enough to drive back all who would stay its progress.

Near an anxious hour rolled away, and the able-bodied of this population of forty thousand closed up the passages, and presented without a dense mass of beings that seemed to know no directing spirit, there being neither voice of mayor nor marshal, nor fire department, that could be heard. Not a clank did the engines send forth; the hose was frozen, and save the stir of a few in carrying buckets of water, and the removing of books and papers from adjacent rooms, the thousands, from the gravest senators to light-hearted pages yesterday on duty, seemed to stare sadly at one another, and remain inactive, as if the cunning right hand were palsied. At this time of gloom He who controls the elements partially smothered the flames with the copper roofing, which fell and stayed the wind, one gust of which would have made all efforts to save the south wing unavailing. A few engines began to play, and the danger to the capitol was over, and the great body of the flame was soon extinguished.

What a ruin and waste! The destruction is a surface one hundred feet in length, sixty in width, including the piazza, and fifty in hight, equal in dimensions to a large sized church, and this was densely packed with books around the walls to the hight of twenty feet, besides the stalls. The rubbish covers the entire library floor, varying in depth from two to five feet, embracing the entire contents of that ornamented room, with a cabinet of pearls, diamonds, curious coins, medals, statuary of the most exquisite finish, paintings of the Presidents and other eminent men by the masters; Audubon's life-study in the description and painting of birds; rare maps and valuable surveys; some of the oldest books in existence, with the authors' autographs, many which money will not replace; and thirty thousand volumes, which it will require a quarter of a million to replace, with the bound volumes, embracing the Congress documents ever since our national existence.

Everything is thrown into confusion, and all classes seem to deplore this calamity, which has defaced the capitol and consumed its value contents. I hear current in the firemen's and watch mingled with regrets, but it is probable that the fire caught from the flue; the truth will be inquired for by a committee of Congress.

Senator Foote has gone home, after writhing under one of the best speeches of the season from Sam. Houston. Kossuth is doomed to a cold reception by the senators from the South.

We have three inches of snow, but it is now thawing. The Smithsonian lectures have not yet begun.

Yours, NORTH.

Senator Foote has departed, *ve infecta*, leaving his firebrand resolution in favor of the compromise, still smoking between the tails of the foxes in the Senate. If he should be re-chosen as he anticipates, he will have a wide field for his advocacy of the compromise measures, and from the world far less advanced than it appeared to poor Rip Van Winkle. The action of the State of Mississippi in regard to the reelection will be more significant of her real regard for the feelings and interests of the other States than a whole ream of fine resolutions in favor of "the Union."

The Senate, on Monday, acted favorably on the bill making provision for the repair of the Library, and postponed the resolution giving the census printing (a profit of $200,000) to the editors of the *Union* newspaper.

Mr. Shields made the following report: 'The special Committee, appointed to wait on Louis Kossuth, on his arrival in the Capital, and to introduce him to the Senate of the United States, have had the same under consideration, and recommend that the same proceedings be pursued as in the case of General Lafayette: to wit, that the chairman of the committee introduce him in these words:

"We present Louis Kossuth to the Senate of the United States," upon which the President will invite him to a seat, assigned by Messrs. Shields, Seward and Cass. The report was adopted.

The Senate then adjourned till Friday, and consequently was not in session at the time of Kossuth's arrival.

The House met on Tuesday, and when the telegraphic report was made, had not effected any arrangement for Kossuth's reception.

FOREIGN

The Royal Mail Steamer Canada arrived at Halifax on Friday morning, with 32 passengers for Boston and 10 for Halifax, and news three days later from Europe. The following summary was transmitted to our daily papers by telegraph:

French affairs continued to be the engrossing subject of interest; but there have been no fresh incidents of striking importance. Several additional departments have been placed in a state of siege, but really serious disturbances were not looked for in the provinces.

Large numbers of the Mountain party have fled the country, and many others, for whose arrest warrants have been issued, are believed to be still in Paris—among the latter is said to be Victor Hugo. Several legions of National Guards have been disarmed for exhibiting disaffection.

The vote as the vote of the army furnishes any index of the public sentiment in France, it is almost unanimous in favor of the President. The vote of the army, as far as reported, stands 65,000 in favor of Louis Napoleon, to 3,500 against him.

The total number of arrests, thus far, is stated at 1,600.

M. Thiers having imprudently declared against the Government, immediately after his liberation from prison, is said to have been re-arrested, and sent back, by order of the President. Certain it is that he left Paris in haste and has passed the Prussian frontiers.

Emile de Girardin has resigned the editorial management of *La Presse*, and it was understood that he would shortly take his departure for the United States.

In the Nevre, the Socialists, during a short ascendancy, had burned the archives of the Department, and destroyed all the registers of births, marriages and deaths.

The Comte de Chambord (Henry V) had sought an interview with Prince Schwarzenberg, at Vienna, who assured him that Louis Napoleon would receive the countenance of all monarchical powers.

It is said that the President has suppressed the publication of 73 newspapers.

Paris papers contain a letter from Jerome Bonaparte, addressed to the President, in which he advises moderation and a genuine appeal to the people.

All this must be taken with the allowance which is always necessary to be made for French news that has passed through the English press. The money power is in favor of Louis Napoleon, both because he is greatly in debt, and because he holds the people of France to the debts which were created by their oppressors. A correspondent of the *Morning Star* writes from Paris—

"Prince Louis, who is a Jeremy Diddler on a magnificent scale, has 'stuck' one of your New York millionaires, who has been living in Paris, to the tune of $200,000! Another well-known 'Chevalier' is in for it to the extent of his means, if not more. The Prince invites these long-pursed gentlemen to the Palace, introduces them to fashionable society, then troubles them for a loan of a hundred thousand or so, making them pay rather 'dear for the whistle.'"

Galignani copies the *jeu d'esprit* of the Boston *Commonwealth*, entitled the "Reply of Chevalier Hulsemann, Austrian Charge, &c., to Daniel Webster," &c., as a genuine document, and quotes it from the Austrian *Gazette*, Sept. 15, 1851. The London *Times* does the same.

The Papal Government has decided on adopting the system of postage stamps as now in use in England and France.

Naples.—The Naples correspondent of the Newark *Daily Advertiser* writes, Nov. 24, as follows:

"The U. S. Frigate *Independence*, Commodore Morgan, dropped down to Spezzia some days ago. She will probably winter at Naples. There is some apprehension of lists of an outbreak before spring, in which case the presence of a flag ship might be important to the many American citizens residing there.

"In consequence of the recent popular demonstrations in the Island of Sicily, the King of Naples has reinforced his army there, and it would not be surprising if he should have occasion, during the winter, to call upon his forces in his own city."

Fredrika Bremer arrived at Stockholm on the 23d of November last, in season to be present at the funeral of her sister, Marie Bremer, from whom she inherits a very large fortune.

Hungary.—A letter from Pesth, of the 1st, in the *German Journal* of Frankfort, says:

"The house occupied by the mother and sisters of Kossuth, opposite the Redoubt Palace, was surrounded by troops, who, on the 30th, made a search in their apartments. Kossuth's sisters, Mmes. Ruthny and Meszlenyi, and the tutor of the latter's children, were afterwards removed to another part of the building. The mother of Kossuth obtained permission to remain in her apartment, but she was placed under the surveillance of the police. The tutor was subsequently put in irons."

The Traitor.—The condition of Gorgey is described as most forlorn and unhappy. He is at Klagenfurt, reliving his miserable hours by fanciful experiments in chemistry and physics. Among the common people his appearance awakens aversion, though he takes care to be seen but seldom. He is comparatively young in years, (born in 1818,) but his features have undergone from a single point of observation, and running through fifty years, may include facts and instructions, as part of the government of God, which might not otherwise be noted on the page of secular or ecclesiastical history; and which, grave and significant as they may now appear, will, in coming ages, when their antiquity shall have magnified them, be eminently worthy of preservation, as exhibiting the image and body of the times; and stand forth the testimonials of a glorious progress in all the elements of the political and evangelical civilization of the world,—so great already, that should God in one night blot out the results of the last fifty years, we should think we had opened our eyes upon the desolated, that Goths and Vandals had swept over our land and world.

"I do, therefore, exult and give thanks to God, that instead of the Gospel having made the experiment of reforming the world and failed, and leaving the task to a godless, licentious philosophy, the retrospect will show that my labors, with those of the evangelical pastors and churches of this day, have not been in vain in the Lord, but have successfully advanced, and will, with accumulating progress and shock of battle, terminate in the glorious victories of the latter day."

Macaulay and Grote.—Another volume of Macaulay's History of England is soon expected from the press, and two more of Grote's History of Greece.

Biographical.—D'Israeli is engaged upon a life of Lord George Bentick, the great protectionist. Lord Cockburn is writing a life of the late Lord Jeffrey, in which will be incorporated his correspondence with Byron and other departed notabilities.

Farm Life.—"Summerfield; or Life on a Farm." By Day Kellogg Lee. Published by Derby & Miller. Auburn. 12mo. pp. 246. Dedicated "To my Venerated Father; a Pioneer of the Lake Country; who sowed truth and goodness in the spring-time, and reaps peace and honor in the autumn of his life."

Decrees and Free Agency.—"God Sovereign and Man Free; or the Doctrine of Divine Foreordination and Man's Free Agency, stated, illustrated, and proved from the Scriptures." By Rev. Dr. N. L. Rice, of Cincinnati, author of many controversial works. Published by John D. Thorpe, 74 Fourth-street, Cincinnati. 12mo, pp. 168. The true way to state the proposition is to transpose the terms—"Man free and God Sovereign,"—making man's conscious free agency and consequent accountability as a moral being, the fixed starting-point in the discussion.

Literary Advertiser.—"Norton's Literary Advertiser," monthly, 4to, 20 pp., begins with a promise of greatly enlarged richness in the department of literary intelligence. Published by C. B. Norton, at the Irving Bookstore, 71 Chambers-street—\$1 a year. It is the only American publication that gives the *prices* of all books received. This is a matter of so much importance that we wish all the newspapers which have a literary department would unite in one agreement not to announce any new work of which the price is left unsettled or is not communicated to the public. This would not only be a vast accommodation to distant readers, but would soon work a needed revolution in the Book Trade, by breaking up the cut-throat practice, now so common, of varying prices in the inverse ratio of the intelligence of the purchaser:

"We are able to announce that there is a work now in preparation which cannot but be looked for with great interest. It will be a LIBRARIAN'S and BOOK-BUYER'S MANUAL, intended as a complete guide for the Formation, Arrangement, Preservation, and Proper Management of Libraries, both Public and Private, forming a work of about 500 pp. 8vo, embracing the Principles of Bibliography, 'Librairyography,' Typography, &c. &c. Such a book is very much needed."

Protestantism.—"Protestantism the only Propagator of Civil and Religious Liberty." An Address delivered before the Protestant Association of Paterson, N. J. By Rev. John B. Finlay, Ph. D., Pastor of the Reformed Presbyterian Church, Williamsburgh. pp. 56.

Pathetic.—One of our western exchanges has an obituary notice, written in a style which almost justifies the most extravagant caricatures we ever saw of the "literature of the Great Valley." We copy a single sentence:

"On that lone hill, which he had so often crossed, at regular intervals, in going to the far-famed Jefferson, and in returning from it; on that hill, near to whose northern base glides along that humble stream, Miller's Run; on that hill, yes, even there, he lips in the depth of the grave."

Marshal Soult entered the army sixty-seven years ago as a private soldier, and rising rapidly through the intermediate grades, closed his public career as Minister of War under Louis Philippe.

The Marquis of Londonderry has purchased fifty or sixty Shetland ponies, to be employed in coal-mines as substitutes for children, who have hitherto moved the coal-trucks along the confined corridors under ground.

GENERAL NEWS.

From California.—The steamer Prometheus arrived on Monday from San Juan de Nicaragua, with news from San Francisco to Dec. 4, brought down the coast by the ship Independence.

The U. S. revenue cutter Lawrence was wrecked at the Golden Gate, Nov. 19; no lives lost. The vessel was driven ashore, high and dry.

The U. S. coast survey party stationed at Fort Orford, are engaged in determining the latitude and longitude of the point, and have completed a map of the harbor. Considerable inconvenience has been felt by the inhabitants on account of the scarcity of provisions.

Douglass, the mate of Capt. Waterman, of the clipper Challenge, has been committed for murder.

The news from the mines, and especially from the county of Mariposa, is highly encouraging. Recent discoveries are likely to make the southern mines the center of immense population, activity and trade.

Gold Discovery.—An extraordinary discovery of gold has been made in a hill near Quartzville by a party of Mexicans, who went to work quietly and had succeeded in taking out some $250,000 before others got wind of it, when a rush took place. The San Francisco *Herald* says:

"The soil of this hill, we are informed, consists of quartz and slate, so much decomposed as to crumble in the hand like slaked lime, containing an astonishing amount of gold.

"The gold is frequently found connected with and adhering to decomposed scales of slate, a formation in which we have seen few accounts of its ever before having been found in this country, although very common in Russia.

"The Mexicans have already sunk their holes in the spot which they first pitched, to the depth of twelve feet, and the yield is getting richer as they descend.

"The gold-bearing soil is evidently very deep, a circumstance that leads to the belief that the new discoveries are what are termed cayote diggings."

From Oregon.—Our advices from Oregon inform us of difficulties with the Indians, which have compelled the interference of the U. S. troops. An engagement ensued, in which several Indians were killed.

From the Sandwich Islands.—An effort is being made at Honolulu to establish an Episcopal Church. There is no priest on the Islands, and a temporary provision has been made by which one of the citizens is to act as lay reader.

Mr. D. M. Weston has introduced into the kingdom a newly-invented machine, called the centrifugal sugar-drainer, by which sugar can be separated from the molasses in from one to three minutes' time.

Nicaragua—San Juan del Norte, Dec. 20.—Munoz has been banished into Honduras for the ostensible term of two years, but I suspect sold himself to the Granadines. The report of another Walker expedition, or of a resurrection of the old Pichengo party, the most formidable faction in the country. They already have 1,600 muskets in Leon, and will make a fight for the control of the State.

Deaths in New York.—Week ending Dec. 27, total 330; under one year, 85; one to ten years, 128; total under ten years, 213, or 56 per cent. of the whole; by consumption 58, 15 per cent. of the whole, or 34 per cent. of those over ten years old.

Fire Points.—The work of reform continues. A public meeting is to be held in Tripler Hall, on Saturday evening next, in aid of the Five Point Mission, which has thus far been prosecuted with great success. Mr. Gough will be one of the speakers.

Jenny Lind's Farewell.—All hearts which have sympathized happily with the joyous Queen of Song, will be saddened to learn that she bids farewell to our shores under a deep cloud of sorrow. Instead of a triumphant close in Tripler Hall, for which her farewell series of concerts in America had been advertised, she is hurried home by the heart-breaking intelligence that her mother, whom she hoped soon to greet in her own Swedish home, is no longer among the living.

Dispatch.—The bark Candace, Arquit, master, (not a clipper ship, but a clipper captain,) arrived on Tuesday from Shanghai, with a full cargo of teas, after an absence of nine months and five days only. She has delivered three tea cargoes, all from Shanghai, in unprecedented time, having arrived at this port 2d May, 1850, 12th February and 29th December, 1851, aggregating *nineteen months and twenty-seven days.*

The Kossuth Fund.—Since Kossuth's departure from this city, "substantial aid" to the amount of $7,503 has been forwarded in his treasurer's hands, making not far from $30,000 contributed in this vicinity.

Sub-Marine Telegraph.—The Nova Scotia *North American* says a New York company have *guaranteed* to lay a sub-marine telegraphic wire from Newfoundland to Cape Breton for $10,000.

The Pampero.—The steamer which bore the ill-fated Lopez to Cuba has been condemned by the U. S. Court in Florida, and will be sold at Jacksonville on the 17th of January.

The Jack-knife Candidate.—Gen. Houston must have some Yankee blood, or he never would think of whittling his way to the Presidency. The Providence *Post says*:

"Grace Greenwood has got a bow and two arrows made out of a shingle, by Gen. Houston, with his jack-knife, while other senators were consuming time and saving the Union, *over the left*, with their quarrels. We wish some of the other senators would take to whittling."

Florida Claims.—The Secretary of the Treasury has decided to take up and consider the Florida interest claims, and determine them, on Monday next. The Supreme Court refused to entertain jurisdiction of the appeal agreed upon from Justice Bronson's decision, in the Florida District Court, in their favor. The aggregate of the claims, it is presumed, is considerably more than $1,000,000.

Railway Stocks.—The chain of railways in Buffalo and to Buffalo stand as follows: Mohawk, 96, Utica. 128 1-2, Syracuse, 126, Rochester, 110 3-4. The New York and New Haven, 109 1-2, New Haven and Hartford, 119, New York Life and Trust, 125, Ohio Life and Trust, 108.

Money, Tuesday.—There is a tightness in the Boston money market which the *Journal of Commerce* "quietly" likely soon to pass over. In Philadelphia there is considerable stringency, and Stock Operators are reported generally short, owing to the difficulty of obtaining call loans until after New-Year.—*Times.*

Foreign Operations.—Baring's Circular, by the Canada, reports the whole import of Cotton into Europe for 1851, at 2,376,042 bales, against 2,191,502 bales to corresponding date of last year. The same authority says the transactions in American Stocks are not large, but holders are firm.

Flour Receipts.—A Flour Circular prepared with care by one of our leading brokers, for the American on Wednesday, reports the export of Flour to Great Britain and Ireland, from 1st September, from the chief ports, at 447,701 bbls., against 577,197 same time last year; 726,016 bushels Wheat against 721,545; 272,790 bushels corn against 219,529. The export business of the fortnight, from New York, 5,029 bbls. Flour, 25,420 bushels Wheat to Glasgow, 7,057 bushels to London, 3,554 bbls. and 79,111 bush. Wheat to Liverpool.

TELEGRAPHIC INCIDENTS FROM DAY TO DAY.

Washington, Dec. 30.—Mr. Clay's health to-day is unchanged either for better or worse.

A subscription paper is circulating for the proposed banquet to KOSSUTH—tickets $5 each.

New Orleans, Dec. 23.—General Caravajal attacked the Mexican General Jaurigui, who had fortified himself strongly in Ceralvo, and after two days' hard fighting took nearly the whole town, driving the Mexicans into a fortified house, where they were completely penned up, all their provisions, ammunition, &c., being taken by Caravajal. The Mexican loss was very great, including nearly all the Seminole Indians and their leader.

Philadelphia, Dec. 25.—Kossuth is better of his fever, but has kept his bed most of the day, refusing to see any committees or delegations. He has had an interview with Mayor Jerome, of Baltimore, and has declined a public reception in that city.

New Orleans, Dec. 25.—A large number of despatches have been received during the week from the South, concerning previous orders for the purchase of cotton.

Halifax, N. S., Dec. 27.—Scarcely any snow has fallen, but the winds are high and the air piercing. The oldest inhabitant does not remember so cold a winter.—Our Legislature is summoned to meet again on the 28th DANDO, in the 84th year of his age. Mr. Dando has been a resident of this city nearly sixty years, and few, if any, were more universally respected. He has been for most of that time a member of the Methodist Episcopal Church, and during the whole period of his membership a worshiper in the John-street church.

At Windham, Conn., on the 26th ult., Hon. G. S. CATLIN in Brigadier, Windham county. BENJAMIN T. COOK, Esq., Postmaster of that

Editors' Cable.

THE CAPTAINS OF THE OLD WORLD; As Compared with the Great Modern Strategists, Their Campaigns, Characters and Conduct, from the Persian to the Punic Wars. By Henry William Herbert. New York: Charles Scribner. 1852.

The external title of this volume, "Captains of the Old World," awakens thoughts of the military heroes of that old world which relatively to our new world lies across the Atlantic,—a Frederick, a Charles, a Napoleon, a Wellington. But the ampler title-page copied above, has already given to the reader a more just conception of the scope of the volume. Miltiades, Themistocles, Pausanius, Xenophon, Epaminondas, Alexander, Hannibal,—these are the old world heroes that flit before us, not in the dim twilight of history, but on the field of action, each in his own peculiar sphere and development. To relieve classic story of its dryness and obscurity to the popular mind, and yet at the same time to pierce the shell of school-boy marvels and bring into view the interior life of the great Past, in an age when that life developed itself to a great extent in material interests and enterprises, this is the object that the author has proposed to himself in a series of volumes to which the portly duodecimo before us is an auspicious introduction. Mr. Herbert draws entirely from original sources; trusts his own arithmetic to verify dates, his own judgment to balance probabilities, and his own pen to make translations in prose and verse. In all this he proves himself a scholar, at home in the heroic age, separating the real from the fictitious, carefully sifting his materials and judiciously compiling them, and weaving the whole into a sprightly and forcible narrative. We observe that in the orthography of Greek proper names he follows the pedantic and somewhat affected style of Grote. We shall look with interest for the promised volume on the great Captains of Rome.

SONGS IN THE HOUSE OF MY PILGRIMAGE. Selected and Arranged by a Lady. New York: R. Carter & Brothers. 1852.

A volume of poetic selections, adapted to circumstances of affliction, and arranged for each day of the year. Much of the poetry has little merit beyond that of pious sentiment, but as a whole the book will minister to edification, and be a comforter to the weary and aching heart.

WISDOM IN MINIATURE; Being a Collection of Proverbs, Apothegms, and Striking Sentences and Paragraphs. From Ancient and Modern Authors. Compiled by Rev. Daniel Smith. New York: Lane & Scott, 200 Mulberry-street.

A very neat miniature volume filled with sage saws—most of them from common life—adapted to every circumstance and condition. A compendium of practical wisdom.

UNCLE FRANK'S BOYS AND GIRLS LIBRARY.—This beautiful series of juveniles from the pen of Mr. Francis C. Woodworth, editor of Woodworth's Youths Cabinet, is a choice present for the little folks in holiday times. Indeed, any one volume is a pretty present of itself. The stories are well told, lively and graphic, and have an excellent moral. The two volumes before us are *The Peddler's Boy* and *The Diving Bell*; published by Phillips, Sampson & Co., Boston; they are prettily illustrated with tinted lithographs.

YOUNG AMERICANS ABROAD; or, Vacation in Europe: Travels in England, France, Holland, Belgium, Prussia and Switzerland. Boston: Gould and Lincoln, 1852.

After all that has been published on the old world, we have here a volume of travels that is decidedly novel and original. The Rev. Dr. Choules, in a recent visit to Europe, took with him three lads who have been under his instruction, as traveling companions and pupils by the way. During their absence they wrote to a young mate at home, letters descriptive of whatever struck their fancy abroad. These letters, with all the freshness and vivacity of a juvenile correspondence, are now collected and embodied in a pretty volume, with suitable illustrations. They show how the old world looks to young eyes.

LUCILLA; or, The Reading of the Bible. By Adolphe Monod, D. D. Translated from the French. New York: Carter and Brothers.

A pleasant volume, designed, by means of familiar conversations and letters, to meet in a popular form the objections against the inspiration of the Scriptures. It has been extensively circulated in France, and will no doubt be equally useful in this country.

PRACTICAL.

New Year's Thoughts.

THIS YEAR YOU MAY DIE.

This year you may die, because *thousands have died* since the last new year's day; and this year will be of the same kind with the last in the duration of mortals; a time to die. The causes of death, both in the human constitution and in the world without, will exist and operate in this year as well as the last.

This year you may die, though you are *young*; for the regions of the dead have been crowded with persons of your age; and no age is the least secure against the stroke of death.

This year you may die, though you are now *in health* and vigorous, and your constitution seems to promise a long life; for thousands of such will be hurried into the eternal world this year, as they have been in years that are past. The principles of death may be even now working within you, notwithstanding the seeming firmness of your constitution, and you may be a pale, cold, lifeless corpse sooner than the invalid whose life is apparently near its close.

This year you may die, though you are *full of business*, though you have projected many schemes, which may be the work of years to execute, and which afford you present delight and flattering prospects. Death will not comply with leisure, nor be put off till another year, that you may accomplish your designs. Thousands have died before you, and will die this year amidst their golden prospects, and while spinning out their eternal schemes. And what has happened to them may happen to you.

This year you may die, though you have *not yet finished your education*, nor fixed in life, but are preparing to appear in the world, and perhaps elated with the prospect of the figure you will make in it. Many such abortive students are now in the dust. Many that had passed through a laborious course of preparation for public life, and had inspired their friends, as well as themselves, with high hopes, have been snatched away as they were just stepping upon the stage; and this may be your doom also.

This year you may die, though you are *not prepared for it*. When death shows you his warrant under the great seal of Heaven, it will be no excuse to plead, "I am not ready." Though the consequences of your dying unprepared will be your everlasting ruin, yet that dreadful consideration will have no weight to delay the execution.

This year you may die, though you deliberately *delay your preparation*, and put it off to some future time. You may fix upon the next year, or the decline of life, as the season for religion; but *may* live to see it, but you may be ingulfed in the boundless ocean of eternity, before that time, and your time for preparation may be over for ever.

This year you may die though you are *unwilling to admit the thought*. Death does not slacken his pace towards you, because you hate him, nor are afraid of his approach. Your not realizing your latter end as near does not remove it to a greater distance. Think of it or not, you must die; your want of thought can be no defense; and you know not how soon you may feel what you cannot bear to think of.

This year you may die, though you strongly *hope the contrary*, and flatter yourself with the expectation of a length of years.—*Davies.*

"God with Us."

God with man! with ourselves! How inspiring the doctrine! Art thou a pilgrim, walking in perplexed ways? He is thy guide. "In all thy ways acknowledge him, and he shall direct thy paths." Thou art a creature of affliction and sorrow. He is with thee as thou passest through the water, and through the fire. "Call upon him in the day of trouble; he shall deliver thee, and thou shalt glorify him." Thou art tempted. But he is thy shield and thy strong tower. "In that he suffered, being tempted, he is able to succor them that are tempted." Dost thou feel thine own littleness and insignificance? Thy God thinketh upon thee. "The hairs of your head are all numbered." Ye are of more value than many sparrows." Thou mayest be little and unknown among men, but a precious diadem in the hand of thy God. "He is nigh unto thee, in all that thou callest on him for."

Various and changing may be the scenes through which thou passest. But all shall be tempered by his wisdom for thine own advantage. "All things work together for good unto them that love him." Thou shalt die. But when thou walkest in the valley and shadow of death, he shall be with thee. Thou shalt molder in the dust. But thy "flesh also shall rest in hope;" for "in his book all thy members are written." And while adoring "Him that sitteth upon the throne," and "the Lamb in the midst of the throne," God with us shall be the burden of thy song forever.

Is Christ our Emanuel? God with us? Then let us take care that we are with him—coming to him habitually in acts of faith and love—walking with him—and before him—so shall he to us be all and in all, the strength of our heart, and our portion for ever.—*Watson's Sermons.*

The Christian Warfare.

Soldier, *go*—but not to claim
Moldering spoils of earth-born treasure;
Not to build a vaunting name,
Not to dwell in tents of pleasure.
Dream not that the way is smooth;
Hope not that the thorns are roses;
Turn no wishful eye of youth,
Where the sunny beam reposes;
Thou hast sterner work to do,
Hosts to cut thy passage through;
Close behind thee, gulfs are burning—
Forward!—there is no returning!

Soldier, *rest*—but not for thee
Spreads the world her downy pillow;
On the rock thy couch must be,
While around thee chafes the billow:
Thine must be a watchful sleep,
Wearier than another's waking;
Such a charge as thou dost keep
Brooks no moment of forsaking.
Sleep as on the battle-field,
Girded—grasping sword and shield:
Foes thou canst not name or number,
Steal upon thy broken slumber!

Soldier, *rise!*—the war is done:
Lo! the hosts of hell are flying:
'Twas thy Lord the battle won;
Jesus vanquished them by dying.
Pass the stream! Before thee lies
All the conquered land of glory;
Hark! what songs of rapture rise!
These proclaim the victor's story.
Soldier, lay thy weapons down;
Quit the sword and take the crown:
Triumph!—all thy foes are banished,
Death is slain, and earth has vanished.
Presb. Mag.

Cheerful Fireside.

Nothing makes the fireside so cheerful as a blessed hope beyond it. Even when you sit most lovingly there—though the daily task is completely done, and the infant in the cradle is fast asleep—though this is Saturday night, and tomorrow is the day of rest—though the embers are bright, and from its fat and poppling fountain in yon cool the jet of gas flames up like a silver scimitar: and though within your little chamber all is peace, and warmth, and snug repose—the rearing gusts and rattling drops remind you that it still is winter in the world. And when that withered leaf tapped and fluttered on the window, mother, why was it that your cheek grew pale, and something glistened in your eye? You thought it perhaps might come from the churchyard sycamore, and it sounded like a messenger from little Helen's grave. It said, "Father and mother, think of me." Yes, dreary were the homes of earth were it not for the home in heaven. But see to it that yourselves be the Savior's followers, and then to you he says, "Let not your heart be troubled! In my Father's house are many mansions: I go to prepare a place for you." And when you come to love that Savior rightly, you will love one another better, more truly, and more tenderly. And, trusting to meet again in that world where they neither marry nor are given in marriage, a purifying hope and a lofty affection will hallow your union on earth. And, if not inscribed above your mantel-shelf, there will at least be written in your deepest self the motto, sent to his bride by that illustrious scholar, Bengal—

"Jesus in heaven;
Jesus in the heart;
Heaven in the heart;
The heart in heaven."—*Happy Home.*

MISCELLANEOUS.

For the Independent.

1851.

BY REV. HENRY D. MOORE.

Farewell! old Year!
Thou hast to us full many a pleasure brought,
And many a sorrow, ne'er to be forgot;
Thou hast awaked within us, hope and fear;
And called up many a smile, and many a tear.
Upon the frosts of winter, thou dost lay
Thy weary head, to breathe thy life away.
No longer will thy cares with grief oppress us,
No longer will thy smiles with gladness bless us;
Restored to us thou ne'er canst be again;—
All thought is fruitless, and all wish is vain:—

Farewell! old Year!

Farewell! old Year!
Yet, we'll remember thee when thou art gone,
And call up fancies that with thee have flown;
Our thoughts will oft hold converse with thy shade;
We'll live in dreams, the life that's with thee laid.
While many an hour we'thus do spend with thee,—
Bright spirit from the dark eternity,—
Glad Hope shall bless us with the happiest cheer,
And Happiness shall crown the opening year.
And as *its* days and weeks and months shall flow,
May we the wiser and the better grow;
That when our days, like thine, shall pass away,
We may with pleasures dwell in endless day.

Farewell!—old Year!

A Scene on Seneca Lake.

A correspondent of the Geneva, N. Y., *Courier*, describes a scene on this beautiful sheet of water:

"After a few minutes' stop at Lodi Landing the boat takes a diagonal course for the landings on the west side of the lake, and in its crossing you are furnished with some of the finest views of the tour. Long Point and Lodi Point stretch far into the Lake apparently in the North view, and the high hills around the head of the lake lay up in majesty, while the beautiful rising grounds stretch up from the East and West shore, varied with wood and field, and here and there a church spire towering above the groves. As you are half across, look back to the points of land before referred to, and you will perceive as perfect a *mirage* as ever delighted the curious traveler, or ever deluded the thirsty Bedouin in the desert of Sahara or Arabia. A piece of ground is seen suspended in the air over the bosom of the Lake, stretching out, unsupported, from the shore. The woods on the extremity of Long Point, are half submerged with water, and from the waves, their tops tower into the sky. The Lake stretches into the land, and you see land and trees above and below it. From some points of view, you may imagine, or seem to see the groves on one shore stretching out over the water, and almost meeting the groves reaching from the other shore. Why this phenomenon of nature has never been referred to by travelers, or poets, who have made the unsurpassed Seneca the theme of their description, or of their song, I know not; but to me, it is the most wonderful and beautiful phenomenon visible around the lake. If I have not misjudged its causes, they are, that different strata of air stretch over the Lake, affected and formed by the temperature of the water,—and rays of light passing from the denser medium next the water, to the rarer above it, are refracted from the perpendicular, and bent to the direction of the eye, and as objects are seen in the last direction of the rays, they necessarily appear elevated, so that the water appears to have risen into the air or nearly to the tops of the trees. If it be about the middle of the day, with a south wind, we may see the effect upon the Lake's surface of the wind changing from south to north. The large swell in the distance, is fretted over with a counter ripple, which does not at first seem to disturb the present direction of the waves; but it increases upon it, until the swells subside, and the ripples increase in size and spread over the whole surface of the water.

The Maine Liquor Law.

A traveling correspondent of the *Congregationalist*, reports the following as the substance of a late dialogue in a railroad car in Maine:

But is the law *righteous*, is it *effective*? We were lookers on, and in some degree participants in a general *melee* that took place in the car in which we rode hither, the subject matter of strife being the double question just stated. Reader, did you ever try to put into corrected speech the fragments of conversation floating to your ear in a crowded saloon or on a thronged thoroughfare? If so you may perhaps disentangle a thread of intelligible dialogue out of the jumble of voices heard in the ear.

No. One, I think, makes himself heard first, because his tone is loud and quite earnest.

No. One.—"But the Governor was not in favor of the law."

No. Two.—"Then what did he sign it for? why didn't he veto it? Governors have done such things before now."

No. One.—"It was all a piece of political trickery that he did sign it."

No. Three to No. Four.—"It has not done a particle of good."

No. Four.—"You could not travel through Maine and keep that conviction."

No. Three.—"I tell you there's as much drank as there was before, and as much sold too, only it isn't quite so public, and as much imported into the State, and there will be in spite of all the vigilance committees in the State."

No. Five.—"You won't make me believe that."

No. Two to No. One.—"The Governor himself said to a friend of mine, that he signed the act because *he believed the people wanted such a law*—that doesn't look like a political intrigue."

No. Three to No. Five.—"Well, sir, I can tell *you* what happened at Frankfort, right under the noses of the Vigilance Committee. A cargo of rum was landed in open day and distributed to those who sent for it."

No. Six.—"How was it done, if you please?"

No. Three.—"Why, each keg was put up inside of a barrel of flour, flour above it and below it, and around it, and nobody smelt the rum."

No. Five.—"I should like to know if you call that honest! How will a man feel that is smuggling in the stuff in that sort of a way! Don't you think he feels rather small and mean and would like to be out of the business, and have something to do in which he can hold up his head like a man, and not skulk through a life of trickery like a pitiful sneak?"

No. One to No. Two.—"The people wanted it! why there is not a house in Maine where they don't keep it now on their own hook."

No. Two.—"You can't prove that."

No. One.—*I know it*, I don't want any proof of it."

No. Three to No. Five.—"I'll tell you what, anything is fair and honorable when a man's rights are invaded. The law has no business to say what I shall buy, or sell, or drink; those are questions I must settle for myself. If I want my wine and bitters, I have a right to have them, and the law has no right to interfere."

No. Six.—"But do you not see, my dear sir, that the law of which you complain leaves you perfectly free to drink yourself drunk every day in the year if you wish. It does not touch your private and personal right to consume as much of the poison as you will. You may carry a bottle in each pocket and uncork it just in any part of this great State of Maine, and as often as you are dry. The law may make it a little inconvenient to fill up your flask when you have drained it, but it studiously and purposely makes every man *personally responsible* in the matter of drinking."

No. Two to No. One.—"I know of *one* house where not a drop of the 'creetur' can be found; that's my own. So you see, you will have to cut down your sweeping remark a little to accommodate my ease."

No. Four.—"If any man thinks the law hasn't done any good, let him go down to Bangor, and hear the merchants there talk about the difference in *poor rates* and all that, and the same in many another town, and he'll get his eyes open, *if he wants them opened.*"

And much more of the same sort, and the general indication is, that the people of Maine *did* and *do* want the law, and that they will sustain it, and that the next Legislature will back it up with whatever additional provisions are needed to confirm its practical working.

The Messages of the Post.

In Mrs. Norton's late work, Stuart of Dunleath, there are many passages of remarkable beauty, such as are not often found in the ordinary stories of the present day. The following is from the first chapter:—

The post is come in. "A noun of multitude, signifying many." The epistles which lay huddled together in the mail-bag, have been sorted and delivered according to their several addresses. They have been scattered along the rows of houses like seed in a plowed furrow, and according to the soil each town, like crop raised, bears for some, and smiles for others; joy and grief, like unseen spirits, entering with the post.

The letters are come.

That far-traveled treasure, the ship-letter, with its news from distant climes; the love-letter; the remittance, or refusal to remit; the attorney's letter, with a threat of further measures, deliverable in its vagueness; the maternal counsel; the keen and bitter reproach; the half-jesting, half-scandalous gossip, immediately to be repeated and multiplied as though a stereotyped edition were called for; the vain appeal, written with anguish, blotted with tears; the letter of empty compliment or ceremony; the black-edged, black-sealed, ominous-looking announcement of the death of a friend or relation—all these have arrived at their destination.

How troubled is the stream of life's waters as the spirit of the hour passes over its face. If we could look into those homes whose blank windows and closed doors wear so exactly the same aspect as they did an hour ago, what changes we might behold! There sits a matron weeping; her gentle girls are weeping too; they are cheerfully this morning; all was as usual: the morning prayer, the household task, the plans for the morrow; but the storm has swept over them. They know themselves widowed and orphaned—since the post came in.

In the next house, hasty orders are given, preparations are being made for a sudden journey. Death, which came as a courtesy to that other small family circle, only threatens here. The absent son lies sick of a fever—delirious, perhaps dying; but there is hope. Are the horses come? How slowly the orders seem obeyed; all has been hurry, terror, and confusion, since the post came in.

Close by the shade is the sunshine; look into the dwelling opposite. A blushing girl is there, with her parents. The mother throws her arms with bands, but they are playfully held by her father; smilingly, and yet tenderly he watches her downcast eyes, through whose shy lids his glance seems to pierce. The lover has proposed; he is accepted: she is happy, though she is to leave home. Home! she has had a vision of a "home of her own" since the post came in.

Despair, ruin, disgrace. The party-wall perhaps, alone divides her from a house where these have alighted, to crush some bankrupt speculator. He has received a letter and read it. He stares wildly on vacancy.

"His eyes
Are with his heart, and that is far away."

In fancy, he beholds the face of his daughter, innocent, trampled, child-like. He sees his sons, handsome youths, just entering manhood; he sees their mother, who has been his good true wife for near thirty years. Familiar faces glide along the blank wall opposite, like figures from some dreadful magic-lantern. He sits, now perplexed and trembling; now still and stony; there has been but one idea clear to him, the idea of SUICIDE—since the post came in.

Even to those who have not their part in the morning's distribution, the post hour is an hour of interest. How often has it been waited for with sick heart-throbs, with bitter, restless anxiety. How often, gliding by in barrenness, has it cast a shade of unutterable dejection on the dial of a sunless day. How often has its very emptiness done more to convince the reason of change, and loss, and wrong, and neglect, than all the jarring words that ever were penned.

Iron Pavement.

The *Glasgow Mail* says the experimental portion laid down on Stirling Road, in that city, has now been three weeks subjected to the tear and wear of the heavy traffic from a large mineral district. Every day hundreds of tons of iron, coal, &c., passes over the iron pavement, besides the ordinary traffic by omnibuses, carriages, carts, &c., and as yet not the least appearance of yielding or failing is visible. The pavement consists of plates about three-quarters of an inch thick, three feet long, and eighteen inches broad. The upper surface is grooved, so as to assemble in some measure the interstices between paving stones, only that the grooves are not in continuous straight lines, but a sort of zig-zag, so as to prevent most effectually horses' feet from slipping. The plates are rabbeted on the edges, the one resting on and supporting the other throughout the whole series. The joints are so close that none of the material forming the bed or substratum can come upwards, as is the case with ordinary pavement, and which causes not only the irregularities of the surface, but most of the dust and mud which disfigure the streets and annoy passengers. The plates at present on Stirling Road had been previously in use at the entrance gate of Springbank Foundry, for upwards of six months, so that their power of resisting fracture has been well-tested. The plates are laid upon a bed of sand, with some lime intermixed, but not sufficient to give it the coherence of concrete. The surface being leveled, the plates were laid on it with great facility and rapidity, and being pressed down with a wooden hammer until a solid uniform bearing was attained, the operation was complete. As compared with the best stone causewaying, there is much less noise, jolting, and materially diminished friction or resistance; while the footing for the horses is fully more secure than on the best granite paving. At the present price of iron, the iron pavement would cost from 7s. 6d. to 8s. 6d., according to thickness, per square yard; whilst granite paving costs in Glasgow from 8s. to 9s., and in London from 12s. to 14s. 6d. the yard. The cost of laying and preparation will be certainly not more, if not less for the iron than for the stone paving, and the probable increased endurance, apart from its other tested advantages, will, we should think, throw the preponderance of economy vastly into the iron scale.—*English paper.*

A "Balloonatic's" Sober Second Thoughts.

Four persons ascended lately from London, in Mr. Bell's balloon, which burst when about a mile above the earth. It came down, of course, rapidly; happily, for a time, the silk and the netting formed a parachute, which mitigated the velocity of the descent. One of the four—all of whom narrowly escaped death—thus writes to the *Times* on the subject:—"I am a young man, and the feeling of curiosity which prompted me to ascend may, perhaps, find an excuse in my being an artist, and an enthusiast withal, in aerostation as a science. But I am too thankful for that Divine mercy which permits me to be here to-day, a living man and not a shattered corpse—I am too sensible of the mischievous folly of which I and my brother balloonatics have been guilty, to let this opportunity pass without recording my humble but solemn protest against the whole system of ballooning as at present existing. If any beneficial result was to be looked for—if any scientific ends were to be gained by balloon ascents, I should be silent; but it is madness and folly to permit any enthusiast or any charlatan who may be the possessor of a silk bag, which he can afford to fill with coal-gas, to risk his own life among the clouds, as well as those of the madcaps who are with him, for the amusement of some hundreds of *gobemouches*, who have paid a shilling a head to see their fellow-creatures commit constructive suicide. Whether he and his companions come down in safety, or are sent, unprepared and unshriven, into the presence of their Maker, the risk is still the same—the utter uselessness and folly of the thing remain in fact. When some personage more important than a poor caricaturist has been killed in a balloon, the attention of the authorities will perhaps be drawn to the subject, and this wanton trifling with life be perhaps put a stop to, like any other dangerous nuisance."—*English paper.*

From the German of Korner.

Love.

Through gloom and night the hand of love
Can lead to realms of life and rest;
Love can loose and love can bind,
Love will seek and love will find
Its way to every human breast.
Hate and fury strive in vain
To crush or chill his magic power;
At his touch the wintry plain,
Lone and dreary, blooms again,
Radiant as a summer bower,
Ever beautiful and bright,
Still on earth he deigns to roam;
But in realms of light,
Where happy spirits wing their flight,
Is his birthplace and his home.

Small Debts, or, what Five Dollars Paid.

Mr. Herriott was sitting in his office, one day, when a lad entered, and handed him a slip of paper. It was a bill for five dollars, due to his shoemaker, a poor man who lived in the next square.

"Tell Mr. Grant that I will settle this soon. It isn't just convenient to-day." The boy retired.

Now, Mr. Herriott had a five dollar bill in his pocket; but he felt as if he couldn't part with it. He didn't like to be entirely out of money. So, acting from this impulse, he had sent the boy away. Very still sat Mr. Herriott for the next five minutes; yet his thoughts were busy. He was not altogether satisfied with himself. The shoemaker was a poor man, and needed his money as soon as earned—he was not unadvised of this fact.

"I almost wish I had sent him the five dollars," said Mr. Herriott, at length, half audibly. "He wants it worse than I do."

He mused still further.

"The fact is, he at length exclaimed, starting up, "It's Grant's money, and not mine, and what is more, he shall have it."

So saying, Herriot took up his hat and left his office.

"Did you get the money, Charles," said Grant, as his boy entered the shop. There was a great deal of earnestness in the shoemaker's tones.

"No, sir," replied the lad.

"Didn't get the money?"

"No, sir."

"Wasn't Mr. Herriott in?

"Yes, sir; but he said it was'nt convenient to-day."

"O dear! I'm sorry!" came from the shoemaker in a depressed voice.

A woman was sitting in Grant's shop when the boy came in; she had now risen, and was leaning on the counter; a look of disappointment was in her face.

"It can't be helped, Mrs. Lee," said Grant. "I was sure of getting the money from him. He never disappointed me before. Call in to-morrow, and I will try and have it for you."

The woman looked troubled as well as disappointed. Slowly she turned away and left the shop. A few minutes after her departure Herriott came in, and after some words of apology, paid the bill.

"Run and get this bill changed into silver for me," said the shoemaker to his boy, the moment his customer had departed.

"Now, said he," as soon as the silver was placed in his hands, "take two dollars to Mrs. Lee, and three to Mr. Weaver across the street, Tell Mr. Weaver that I am obliged to him for having loaned it to me this morning, and am sorry that I hadn't as much in the house when he sent for it an hour ago."

"I wish I had it, Mrs. Elden. But, I assure you that I have not," said Mr. Weaver, the tailor. "I paid out the last dollar just before you came in. But call in to-morrow and you shall have the money to a certainty."

"But what am I to do to-day? I haven't a cent to bless myself with; and I owe so much to the grocer's where I deal, that he won't trust me for anything more."

The tailor looked troubled, and the woman lingered. Just at this moment the shoemaker's boy entered.

"Here are the three dollars Mr. Grant borrowed of you this morning," said the laid. "He says he's sorry he hadn't the money when you sent for it awhile ago."

How the faces of the tailor and his needlewoman brightened instantly, as if a gleam of sunshine had penetrated the room.

"Here just take every cent I owe you," said the former in a cheerful voice, and he handed the woman the three dollars he had received. A moment after and he was alone, but the glad face of the poor woman, whose need he had been able to supply, was distinct before him.

Of the three dollars received by the needlewoman, two went to the grocer on account of her debt to him, half a dollar was paid to an old and needy colored woman who had carned it by scrubbing, and who was waiting for Mrs. Weaver's return from the tailor's to get her due, and thus be able to provide an evening and a morning's meal for herself and children. The other half dollar was paid to the baker when he called towards evening to leave the accustomed loaf. Thus, the poor needlewoman had been able to discharge four debts, and at the same time establish her credit with the grocer and baker, from whom came the largest portion of the food consumed in her little family.

And now let us follow Mrs. Lee. On her arrival at home, empty-handed, from her visit to the shoemaker, who owed her two dollars for work, she found a young girl, in whose pale face were many marks of suffering and care, awaiting her return.

The girl's countenance brightened as she came in; but there was no answering brightness in the countenance of Mrs. Lee, who immediately said—

"I'm very sorry, Harriet, but Mr. Grant put me off until to-morrow. He said he hadn't a dollar in the house."

The girl's disappointment was very great, for the smile she had forced into life instantly faded, and was succeeded by a look of deep distress.

"Do you want the money very badly?" asked Mrs. Lee, in a low half choked voice, for the sudden change in the girl's manner had affected her.

"O, yes, ma'am, very badly. I left Mary wrapped up in my thick shawl, and a blanket, wound all around her feet to keep them warm; but she was coughing dreadfully from the cold air of the room."

"Haven't you a fire?" asked Mrs. Lee, in a quick, surprised tone.

"We have no coal. It was to buy coal that I wanted the money."

Mrs. Lee struck her hands together, and an expression of pain was about passing her lips, when the door of the room opened, and the shoemaker's boy came in.

"Here are two dollars. Mr. Grant sent them," "God bless Mr. Grant!" The exclamation from Mrs. Lee was involuntary.

On the part of Harriet, to whom one dollar was due, a gush of silent tears marked the effect this timely supply of money produced. She received her portion, and, without trusting her voice with words, hurried away to supply the pressing want at home.

A few doors from the residence of Mrs. Lee, lived a man who, some few months before, had become involved in trouble with an evil disposed person, and had been forced to defend himself by means of the law. He had employed Mr. Herriott to do what was requisite in the case, for which service the charge was five dollars. The bill had been rendered a few days before, and the man, who was poor, felt very anxious to pay it. He had the money all made up to within a dollar. That dollar Mrs. Lee owed him, and she had promised to give it to him during the day. For hours he had waited, expecting her to come in; but now he had nearly given her up. There was another little bill of three dollars which had been sent in to him, and he had just concluded to go and pay that, when Mrs. Lee called with the balance of the money, one dollar, which she had received from the shoemaker, Grant.

Half an hour later, and the pocket book of Mr. Herriott was no longer empty. His client had called and paid his bill. The five dollars had come back to him.—*Home Gazette.*

From the Evening Post.

A Case in History.

At what period does South Carolina date the beginning of its present government as an independent State?

The State of South Carolina boasts that it was the first member of our confederacy which organized a government as an independent State; and it is generally understood that its government, at the present day, is the same government which then commenced. Let us see:

After that government was formed, the State was invaded by an overwhelming force. The army of the United States was sent in relief, but the commanding officer, General Lincoln, suffered himself to be shut up in Charleston, where his supplies failed, and he was obliged to surrender. In anticipation of such an event, the Legislature of South Carolina, by a solemn act, committed all the powers of the government to the hands of Gov. Rutledge, to be held and exercised at his discretion during the pending exigency. After Lincoln's surrender, Governor Rutledge retired into North Carolina, the people extensively took the oath of allegiance to King George, and the State of South Carolina was as entirely in the power of Great Britain, as Hungary is now in the power of Austria.

At a subsequent period, General Greene came with a liberating army from the North, gathered in the forces of Marion and other partizans from the mountains, and drove out the foreign invaders. Governor Rutledge returned to the State, and reassembled a legislature, which resumed its functions in direct continuation of its previous action; and so the government of South Carolina has been in operation ever since.

Now, if any body can tell when the existing government of South Carolina began, and where it was while Governor Rutledge was in exile in North Carolina, he will understand the whole mystery about the legitimate government of Hungary at the present moment, and see how exactly that legitimate government can resume its functions, the moment Governor Kossuth plants his foot upon the soil of his country. Let our ambassador be on hand at the instant to greet the restoration. J. L.

FRUIT TREES BY THE ROADSIDE.—The practice of setting out fruit trees by the roadside cannot be too highly recommended. In many parts of Europe this practice is general, and the fatigued traveler enjoys the well-timed hospitality thus afforded him. The excuse is often made that the fruit will be stolen; but if the practice was general, the amount of fruit taken by wayfarers would only be what common hospitality would freely grant; and in Germany, every third tree, by custom, may be *tabooed*; the owner of the adjoining farm ties a piece of rag to one of the lower limbs of the tree, and the traveler will touch it not. Travelers inform us that no reward will tempt a German stage driver to regale his passengers with fruit from a marked tree—two out of three being left to his use if desired, renders the selected tree secure from the chance of being used. The amount of fertilizing material continually wasted upon roads would be available by such a practice, and nothing but extreme selfishness will prevent the general benefit. Many of the larger sort of fruit trees are highly ornamental and afford fine shade, while the use of fruit trees alone for shade, like the display of costly mansions, only excite the poor to envy, without adding materially to their comfort or health.—*Working Farmer.*

PROTECTING TENDER ROSES.—After trying various modes of sheltering tender roses during winter, including the use of moss, inverted turf, straw, tan-bark covered with boards, &c., none appears to be equal, says the *Albany Cultivator*, to covering with the branches of evergreens. Pants but slightly tender need very little shielding in this way; while those the most susceptible of injury should be encased several inches thick. One eminent advantage which this treatment possesses is, the entire freedom from decay in the bark and stems of the shielded plant, which sometimes results from other modes. Pine, hemlock, white cedar, &c., may be used for this purpose. Where evergreen hedges or screens have been planted, the shearings or clippings may be employed with great convenience.

BOOKS FOR THE SEASON.

THE SOVEREIGNS OF THE BIBLE. By Mrs. E. R. Steel. Finely illustrated, and in every way an admirable Gift Book, in various bindings, from $1 to $5.

THE FIRST WOMAN. By Gardiner Spring, D.D.

This is regarded as one of the finest presentations of the character and relations of Woman in the language. In various and elegant bindings.

FIRST THINGS—2 volumes. Dr. Spring's last and greatest work. In every variety of bindings—some very elegant.

THE MERCY SEAT. Thoughts on the Lord's Prayer—by Dr. G. Spring. A new edition of the first edition in very elegant binding, from $2 to $6.

SPENCER'S PASTOR'S SKETCHES.

For a strictly religious work none can be found to equal this in intense interest and value to all classes of readers. In fine bindings, from $1 to $5.

MRS. KNIGHT'S NEW LIFE OF HANNAH MORE.

For truthful and graphic delineation of character this memoir is not surpassed. No work could be more acceptable or appropriate, as a Gift to a Young Lady, than this. Finely illustrated and in various bindings.

A WINTER IN SPITZBERGEN—with spirited illustrations. Just published, and pronounced by Peter Parley a book of equal interest with Robinson Crusoe.

CHARLOTTE ELIZABETH'S WORKS—Complete Edition. In two large octavo volumes, finely illustrated in various bindings.

Few works can be found containing a greater variety of useful and entertaining reading, for all tastes and ages, in a family, than this.

☞ Together with an assortment of Standard Religious and Literary Works, Juvenile and Annual Poets, Juvenile Books, Bibles, Prayer Books, Hymn Books, Annuals, Illustrated Works, &c. &c.

M. W. DODD, Brick Church Chapel,
Opposite City Hall.
159-8t

AMERICAN JOURNAL OF SCIENCE AND ARTS.

EDITED by Profs. B. SILLIMAN, B. SILLIMAN, Jr., and JAMES D. DANA, aided in the departments of Physics and Chemistry, by Dr. WOLCOTT GIBBS.

This Journal, now in its thirty-third year, is devoted to the interests of science in its different departments, and embraces the results of original researches at home, besides abstracts of foreign papers, and full announcements of new discoveries.

Published at New Haven, Conn., every two months, in numbers of 192 pages each, making two volumes a year. Price $5 a year, in advance. The second series commenced January 1, 1846.

Address the Proprietors,
SILLIMAN & DANA,
120-1y New Haven, Conn.

NEW AND ELEGANT FALL DRY GOODS.

HITCHCOCK & LEADBEATER, No. 347 *Broadway, corner of Leonard-street*, have already in store a very large and splendid assortment of—

NEW AND ELEGANT FALL GOODS,
including a great and rich variety of handsome styles, as—
BEAUTIFUL PRINTED CASHMERES AND DE LAINES,
PLAID SILKS, BROCADE, WATERED AND PLAIN DO.,
FRENCH MERINOS AND PLAIN CASHMERES,
of every desirable shade, color and quality.
PARAMATTAS, OR COBURGH CLOTHS,
of various colors—in quantities and fabrics precisely like Morino, but of only about half the cost.
BROCHE LONG AND SQUARE SHAWLS,
CANTON CRAPE AND THIBET DO.,
PLAID, WOOLLEN OR ROBROY DO.,
VELVET AND MERINO CLOAKS AND SACQUES,
and everything else in fact necessary to perfect a Lady's wardrobe; together with a large and full assortment of
HOUSEWIFE AND FAMILY DRYGOODS.
LINEN AND MUSLIN SHEETING AND SHIRTING,
TABLE DAMASKS, DIAPERS, NAPKINS,
LAWNS, CRASH TOWELINGS AND TOWELS,
LACE AND MUSLIN DRAPERIES,
WOOLLEN BLANKETS AND MARSEILLES QUILTS,
TOILET, TABLE AND PIANO COVERS,
FLANNELS, CANTON FLANNELS, TICKINGS,
ENGLISH AND GERMAN HOSIERY,
and, in short everything in the line of *FANCY and STAPLE DRY GOODS*; and giving their attention entirely to the
RETAIL BUSINESS,
LEARN THE WANTS OF THE PUBLIC, and spare no pains or expense to be able to supply them, while their strict adherence to their system of
☞ *One Price, without variation*, secures to every customer, whether a child or an adult, FAIR AND HONEST DEALING.
☞ Gentlemen's Cravats, Handkerchiefs, Gloves, Undershirts Drawers, &c. &c., at less than usual prices.
Orders from the country or city will be promptly executed, and as directed, and the *Goods cheaply warranted*, and money returned if they do not give satisfaction.
Remittas sent may Risque of the Dup.
To any Railroad, Steamboat or Ferry in the city, so that ladies from abroad will have no trouble with their goods from the time of purchasing until they are ready to take their seats in the cars or boat for home.
☞ H. & L. spare no pains to secure the services of *polite and competent Clerks* whom they require to give every attention to their customers, show Goods freely, but never urge them to buy; and never allow impolite or ungentlemanly conduct, and would feel greatly obliged if their customers would report any such immediately to the Shop-walker.
142-1y

GIFT BOOKS FOR THE YOUNG,

PUBLISHED BY GOULD & LINCOLN, BOSTON:—
YOUNG AMERICANS ABROAD; or, Vacation in Europe, embodying the results of a tour through Great Britain, France, Holland, Belgium, Germany and Switzerland. By John Overton Choules, D.D., and his Pupils. With elegant illustrations. 16mo, cloth. 75 cents.

THE ISLAND HOME. By Christopher Romaunt, Esq. With illustrations. 16mo, cloth. Price 75 cents.

PLYMOUTH AND THE PILGRIMS; or, Incidents of Adventure in the History of the First Settlers, being the first volume of a series of American Histories. By Joseph Banvard. With illustrations. 16mo, cloth. Price 62½c.

NOVELTIES OF THE NEW WORLD—an account of the Adventures and Discoveries of the First Explorers of North America, being the second volume of Banvard's Series of American Histories. 16mo, cloth. Price 62½c.

ANECDOTES FOR BOYS—Entertaining Anecdotes and Narratives, illustrative of Principles and Character. By Rev. Harvey Newcomb. Sixth th